Wunnamptamoe SÂMPOOAONK

Wuſſampoowontamun

Naſhpe moeuwehkomunganaſh ut *New-England.*

Quſhkenumun en *Indiane* Unnontowaonganit.

Naſhpe

Grindal Rawſon, &c.

Eph. 4 5. *Paſuk Wunnamptamoonk*
Col. 2. 3. *Menuhkohtaſ koonamptamoonganoo ut Chriſtut.*

MUSHAUWOMUK.
Printeuun naſhpe *Bartholomew Green*, kah *John Allen.* 1699.

C. 36. c. 16.

A

FAITH

Pledg'd and consented unto by the

Elders & Messengers

of the Churches

BRITISH MUSEUM

SYNOD.

A CONFESSION OF FAITH

Owned and consented unto by the Elders & Messengers of the Churches Assembled at *Boston* in *New England*, *May* 12. 1680.

Being the Second Session of that

SYNOD.

Eph. 4. 5. ... *One Faith.*
Col. 2 5. *Joying and beholding your Order, and the stedfastness of your Faith in Christ.*

BOSTON.
Re-printed by *Bartholomew Green*, and *John Allen*. 1699.

Wunnamptamoe
SAMPOOAONK
Wussampoowontamun
Nashpe moeuwehkomunganash ut *New-England.*

Qushkenumun en *Indiane* Unnontowaonganit.

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Printeuun nashpe *Bartholomew Green*, kah *John Allen.* 1699.

BRITISH
MUSEUM

The Epistle Dedicatory.

To the HONORABLE

William Stoughton Esq.

Lieutenant GOVERNOUR of His Majesties Province of the *Massachusetts Bay* in *New England.*

AND

To the REVEREND

Increase Mather D. D.

Teacher of the Second Church of CHRIST in *Boston*, and President of *Harvard Colledge* in *Cambridge.*

Honourable and Reverend,

THE World hath long since had Occasion to *Know*, that the *design of our Fathers*, who exchanged a Land of desires for this *American Wilderness*, when it was a Land not sown; was, not only to obtain a peaceable and undisturbed enjoyment of the Word, Worship, and

Ordinances of the Lord Jesus Christ, fo themselves, and their Posterity, free from th unreasonable *Impostions* of Men: but also t do their uttermost to bring the Aborigin Natives of this Land to the knowledge o God, and our Lord Jesus Christ, and those r vealed discoverys of His Will, which are n cessary to *Salvation*. What carefull *Steps* wer taken in pursuance of this so Holy, an Gracious a purpose, the world needs not this time of day a new Information, abou having many Years ago had a Printed accou thereof. The Great God, all whose way are Mercy and Truth, who alone can prosp the Labours of His Ambassadors, was pleas in a way of Infinite and Soveraign Grac to allow such success unto the painful and i defatigable endeavours of the ever Renown ELIOT, and others who sometimes Labour with him, by all means to promote the Co version, and Salvation of the Heathen, wh lay languishing and perishing under the ruinin effects of a fatal ignorance of all those thin which concerned their Eternal Comfor as that many of them had the eyes of the understandings opened, and were turned fro darkness to light, and from the power of S tan unto God; publickly confessing and b wayling their sin, professing their Faith Christ, and their hearty willingness to acc

he gracious offers and tenders of the Gospel
nd to submit unto the rule and government
f Christ as the only King of his Church. The
onsequent of this was the Erecting a Church
ellowship amongst them, according to the
aith and Order of the Gospel in the presence
f an Honourable and Venerable Assembly,
who could not but testify to the World, that
hey to their great Comfort, apprehended
much of the presence of the Lord Jesus Christ
ttending that Action, which could not but
fford a satisfying content to all those who
eartily Pray, hopefully Believe for, and sin-
erely rejoyce in the enlargement of the King-
om of our Exalted Lord: How joyfully
he News of this success in spreading the Gos-
el of the Kingdom amongst the Heathen was
ntertained by the Saints of God in the other
England, might be abundantly demonstrated
rom the vast and liberal Contributions there
ade, which have been carefully improved
nd faithfully expended, by the Honourable
orporation in *England*, and their worthy
ommissioners here in order unto the further
rogress of the Gospel amongst them.

Thus our Fathers *wrought*, and it pleased
od to prosper the work in their hands, which
ontinued for many years under very discou-
ging circumstances; the Gospel daily spreading

amongst them not only on the Continent, b
also in the Island of *Martha's Vineyard*, whe
there was a famous and flourishing Churc
Established. It is, (I know) much wonder
at by *some*, that this so good and hopeful
work, should after the expence of so gre
pains and treasure, make no greater advan
ces; that it hath for so long a time seeme
to stand at a stay, (or as others conclude
gone many degrees backward.) But yet
nough might be said (if any thing would s
tisfie) to put a stop to all admiration.
must be granted that the afflictive Wars wit
the Indian Natives have proved an unhapp
occasion of obstructing and hindring the pr
gress of the Gospel amongst those of them
who have given entertainment thereunto;
is easy to imagine what a fatal door has be
hereby opened unto those corrupting and r
ining Temptations which have but too muc
prevailed upon them, and unto those radic
ted prejudices against the Indians in genera
which have occasioned many to have *too gre*
an aversion for them, and for the wo
of Christ amongst them, for their sakes.
this may be added, that those who seriousl
reflect upon the state of Affairs throughou
all the Churches of Christ in this Land, th
great defections there are amongst us as to th
life and power of Godliness, together

Ignorus

those growing vices and abominations, which like a Land Flood threaten to overwhelm us; notwithstanding all Essayes unto that Reformation God hath been for so long a time urging upon us, will see a sufficiency of reason to suspend their admination at the slowness of the Gospels progress amongst the Indian Natives; although considerable care hath been taken to promote it. But after all that might be offered of this nature, it will be readily acknowledged to be a day of small things amongst them; yet I am bold to say, that there are to be found with them such things as do afford promising hopes of a far greater harvest amongst them, than hath ever yet been seen; if due pains be taken, and right methods pursued; and administer a sufficient ground for that demand made by the Prophet; *Who hath despised the day of small things?* It is not much above sixteen months since, by your special Injunctions, the Reverend Mr. *Samuel Danforth* and my self made a visit unto all those places in this Province, where the Indian work lies, and the Publick have in their hands a true and faithful Narrative concerning it; wherein we have adventured to say nothing which we are not able to attest the truth of, either from our own diligent Observations, or from the relations of persons worthy of

Credit,

Credit, who in every place where we came, were best capable of giving us information. By a serious perusal of this Narrative it will appear, that notwithstanding all those deadness that seem to be upon the work; yet there are to be seen amongst them *things which accompany Salvation*, and that minister sufficient encouragement to those who have the management of it, to endeavour by all probable and hopeful means the furtherance thereof. It was no small matter of joy unto us, to behold so much of *gravity*, and *sobriety* in their Church Assemblies, to see so many amongst them who have the character of *sober*, *discreet* and *savoury Christians* put upon them, by those who know them best, and have the advantage of inspecting their *Lives* and *Conversations*; to hear so many of their Indian Teachers expressing themselves in their publick applications to Heaven, with so great affection and understanding; rejoycing that the Honourable Commissioners should express such a concernment for them. Not to take notice of such things as these with thankful acknowledgment unto God, cannot but be censured as the effect of a black ingratitude. Certainly such things should serve to awaken a spirit of Prayer and Supplication in all the Children of God, that God would graciously own and smile upon all endeavours used with them, and pour out his Spirit from
on

on High upon them. That so Gods work amongst them may be revived in the midst of the years. We cannot imagine that any thing would more *effectually* contribute towards the promoting and advancing the interests of the Gospel amongst them, than the *fervent Prayers*, and *importunate wrestlings* of those who have an interest in Heaven; whom God himself hath addressed with such an encouraging Invitation as this, *Concerning my Sons, and concerning the work of my hands, command ye me.* And as an inducement hereunto, it is not to be slighted, that there are thro' the Divine Grace those improved *more occasionally*, to dispense the Truths of the Gospel to them, who are well spirited and qualifyed to subserve their Edification; although a more *constant help* from such would doubtless have a greater tendency to further them in the knowledge of all those things that are to be known and practised in order to Salvation: And as duty constraineth me to make a particular mention of the well accomplished Mr. *Experience Mayhew*, whose industrious and painful Labours do worthily deserve the encouragement of a *double Honour*; So may I without vanity and boasting affirm in general concerning many others who have been *successively* improved in communicating to the Indian Natives the Gospel of their Salvation, that their industry and

ty cannot be paralell'd by what of that nature hath been attempted by the Missionaries of *Rome*, either in the Eastern or Western Indies, who although they boast of the many thousands by them Converted, yet take no care to instruct them in the principles of the Christian Faith; but drive thousands of them together unto Baptism, who are neither Believers *themselves*, nor Children of such; and all this chiefly on politick accounts, with a design to enrich *themselves*. What *lamentable cheats* the *French* Jesuites & Friers have put upon the poor *Indians*, whom they pretend to bring unto the knowledge of the ways of Salvation, *hath* been detected from their own Writings, a part whereof has been subjected to publick view by the Reverend Mr. *Cotton Mather*, (into whose hands they fell by a strange Providence) from whence it may be easily demonstrated, that instead of teaching them the truth as it is in Jesus, they have (to their eternal shame) misled those *miserably* deluded Creatures into horrible Errors, and damnable Heresies, *making them seven times more the Children of Hell than they were before.* On the other hand, the Translating the *Holy Scriptures* into the Indian Language, effected by the more than Herculean Labours of the famous *ELIOT*, (who deserves the Title of an

Indian

Indian Apostle infinitely more than the Jesuit *Xavier*, whom the Popish Party have honoured with it) together with many practical Treatises, printed in order to their *instruction* and *information* in the Doctrine according unto Godliness, are the lasting and incontestible Evidences of the great care taken by the Honourable Corporation, for the propagation of Religion amongst the Indian Natives of *New England* and parts adjacent, and those who by their order from time to time have had the conduct of that affair amongst our selves, that they might be principled aright in the saving knowledge of those things which discover unto men the way of Salvation. It was doubtless an effect of the same holy care and zeal that caused Your selves, Honourable and Reverend to Command me the Service of Translating, *The Confession of Faith*, Owned & Consented unto by the Elders and Messengers of the Churches Assembled in *Boston*, *May* 12. 1680. &c. into the Indian Language, a work never yet attempted by any; How I have discharged the Trust you have committed to me, must be left unto the judgment of those who are well skilled in the language; all that I have to say for my self is, that I have endeavoured to the uttermost of my ability to render the whole as expressively as I could, so that I doubt not but all amongst

them

them though but of an ordinary Capacity, will readily understand the Translation. After the expence of all that labour and travail by which at last it is brought to a period, all I can do further, is to apply with earnestness unto the Throne of Grace, that my poor endeavours may be accepted of God, and prove an happy means of promoting the interest of the Gospel amongst those, whose growth in Grace *and in the knowledge of our Lord Jesus Christ* hath been thereby designed and intended. That I dedicate these my Labours to your selves, need not to be wondred at by any who consider that your Commands have given birth unto them; and being destitute of other means, I cannot but rejoyce in the opportunity the Divine Providence hath put into my hands, of testifying to the World, the sense I have of those repeated Obligations you have laid upon me. Give me leave Honourable and Reverend, to subjoyn, That since the Honourable Corporation in *England* have to the abundant satisfaction of all good men, joyned *Moses* & *Aaron* together in Commission for the management of the great affair of the Kingdom of Christ, amongst the Indian Natives of this Province, and adjacent parts of *America* it shall be my constant Prayer to God, that you may be graciously directed unto those methods which may by a Divine Blessing be rendred

rendred successful unto the rescuing the work out of the hands of all those inconveniencies and difficulties wherewith it is conflicting. Many faithful Services You have done, both in this and the other *England*, for the Interest of God and his People in this Land; unparallel'd hath been the zeal you have expressed, and the cares you have expended to your Eternal Honour upon that Nursery of Learning, *the River whose streams have refreshed the City of our God.* That all You have done, and are continuing to do for the Churches, Cities and People of our God in this Land, may be gratefully and thankfully acknowledged by the *present*, and *succeeding* Generations; and that after God shall have long continued You rich Blessings to Your Generation, *whom You are Serving by the will of God*; You may at last in a good Old Age be Gathered to the Bed of Eternal Rest and Glory.

Is and shall be the Prayer of

Honoured and Reverend,

Yours in the Service of the Gospel,
Readily to be Commanded

From my Chamber in
Brantrey, Nov. 4.
1699.

G. Baxter.

The Epistle Dedicatory.

Honoured and Reverend,

YOurs in the Service of the Gospel,
Readily to be Commanded

A Confession of FAITH.

Wunnamptamoe SAMPOOAONK.

B

A CONFESSION OF FAITH.

CHAP. I.

Of the Holy Scriptures.

ALthough the Light of Nature, and the works of Creation and Providence do so far manifest the Goodness, Wisdom and Power of God as to leave men inexcusable; yet they are not sufficient to give that knowledge of God and of his Will, which is necessary unto Salvation: Therefore it pleased the Lord at sundry times, and in diverse manners to reveal himself, and declare that his Will unto his Church; and afterwards for the better preserving and propagating of the Truth, and for the

Wunnamptamoe SAMPOOAONK.

CHAP. I.

Papaume Manittoe Wuſukwhongauſh.

MAnittoe Waantamoconk, & wunnee-tuonk wahteauwahuwae wahteauwaheoneau naſhpe kezteaue & nauwoe nanawontamoce anakauſuongaſh God kah yeug nanawompatogeek yeuſh anakauſuongaſh naſhpe wutthinneponantamoongane Wequat nukkonog matta toh ennoinafeinate. Qut yeuſh Manittoe Anakauſuongaſh mat tapenumoomunooaſh ennonumaoonate na wahteatonk papaume God, kah papaume wutenantamooonk God ne tapenuttoonoouk wutche micheme wadchanittuonk. Newaje oofikkitteahikqun God moochekit nompe, kah moocheke chippee woſhwunnumaoonate Nehewonche wuhhogkuh, kah wutenantamoonk en Moeuwekonnunkanit, kah ompetak ponamunate

more sure establishment and comfort of the Church against the corruption of the flesh and the malice of Satan and of the world to commit the same wholly to writing; which maketh the holy Scripture to be most necessary; those former wayes of Gods revealing his will unto his People being now ceased.

II.

Under the name of holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testament, which are these.

Of the Old Testament.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, Malachi.

Of the New Testament.

Matthew, Mark, Luke, John, The Acts of the Apostles, Pauls Epistle to the Romans, 1 Corinthians

wuttenantamooonk ut wuſſukwhonganit, wutche anue wunnegen wadchanittuonk, kah ſepagunnumunate wunnamuhkuteyeuuk, kah wutche nque menuhkeſue wekekonittinate, kah tapheonate Ummoſuwehkomunganit, aiyeuuhkone weyauſue aninnuonk, kah ayeuuhkone mattanuttue kah muttaohke iſhkawanittuonk: Newaj Manittoe wuſſukwhonganaſh moaeu quenauhuwaaſh, newaje wame negonne ummayaſh niſh naſhpe God woſhwunumup wuttenantamooonk en ummiſſinninnumoh mahche mahtſhaaſh.

II.

Naſhpe manittoe wuſſukwhonganaſh, noowohtamumun wame Booklaſh Nukkone kah Wusku Teſtament yeuſh aſuhkommoomoogash.

Papaume Nukkone Teſtament.

Geneſis, Exodus, Leviticus, Numbers, Deuteronomy, Joſhua, Judges, Ruth, Weske Samuel, Nahohtoeu Samuel, Weske Kings, Nahohtoeu Kings, Weske Cronicles, Nahohtoeu Cronicles, Ezra, Nehemiah, Eſther, Job, Pſalms, Proverbs, Eccleſiaſtes, Ukketoohamaonk Solomon, Iſaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hoſea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, Malachi.

Papaume Wusku Teſtament.

Matthew, Mark, Luke, John, Wutuſſeongand apoaſh Apoſtelog, Wutepiſtleum Paul en Komotſut.

rinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 to Timothy, 2 to Timothy, To Titus, To Philemon, The Epistle to the Hebrews, The Epistle of James, The first and second Epistles of Peter, The first, second and third Epistles of John, The Epistle of Jude, The Revelation.

All which are given by the inspiration of God to be the Rule of Faith and life.

III.

The Books commonly called Apocrypha, not being of Divine inspiration, are no part of the Canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved or made use of, than other humane writings.

IV.

The Authority of the holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the Testimony of any man or Church, but wholly upon God (who is Truth it self) the Author thereof, and therefore it is to be received, because it is the Word of God.

Veske Corinthians, Nahohtoeu Corinthians,
alatians, Epheſians, Philippians, Coloſians, wes-
e Theſſalonians, nahohtoeu Theſſalonians, 1 en
imothy, 2 en Thimothy, en Titus, en Phile-
on, Wutepiſtleum en Hebrews, Wutepiſtleum
mes, Negonne kah nahohtoeu Epiſtleſash Pe-
r, Negonne kah nahohtoeu kah niſhwe Epiſ-
leſash John, Wutepiſtleum Jude, Owoſhwun
umooonk.

Wama uttiyeuſh kittinninnumoneeaanoo-
ash nashpe wunnaſhanittaſſuonk God wutche
unnamptamoog, kah pomantamoog Outtuh-
heganit.

III.

euſh Bookſash niſh nettamunash Apoſtolha,
atta ummoomunooash wutche Manitoo wun-
aſhanittaſſuonk, kah matta chipiyeumpoosh
Manitoe wuſſukwhonganaſh, kah yowutche
natta ummenuhkeſuonganoogash ut. Ummoo-
ehkomunganit God, kah matta papaquunnoo-
apeneamoomunooash, aſuh auwahteanoounash
ut webe tatuppeyeue opkatoganaſh woskotom-
ae wuſſukwhonganaſh.

IV.

Ummenuhkeſuonk wunnetupanatamwe wuſſuk-
whonganaſh newaj woh wunnaumptamunash,
uh noſwehtamunash matta oomoo wutche
oskotompas aſuh Moeniwehkomunganc ont
auwaoonganit ut webe wutche God neh-
yonche wuhhoskah (noh wunnamuhkeyeu-

V.

We may be moved and induced by the T
ſtimony of the Church, to an high and revere
eſteem of the holy Scripture. And th
heavenlineſs of the Matter, the efficacy of t
Doctrine, the majeſty of the Style, the conſe
of all the parts, the ſcope of the whole (whic
is, to give all glory to God) the full diſcover
it makes of the only way of mans Salvatio
the many other incomparable excellences, an
the intire perfection thereof, are Argumen
whereby it doth abundantly evidence it ſelf
be the Word of God; Yet notwithſtandin
our full perſwaſion and aſſurance of the infa
lible Truth and Divine Authority thereof,
from the inward work of the holy Spiri
bearing witneſs by and with the Word i
our hearts.

VI.

The whole Counſel of God concerning al
things neceſſary for his own Glory, Man
Salvation, Faith and Life, is either expreſly
ſet down in Scripture, or by good and neceſ
ſary conſequence may be deduced from Scrip
ture; unto which nothing at any time is to b
added, whether by new Revelation of the Spir

t) noh Aylk wunnetupanatamwe wussuk
whonganash, kah yowutche woh attummun-
nash, newutche Wuttinnoowaongash God.

V.

Nashpe Ummoeuwehkomungane wauwaonga-
it woh kootwantamhetteamun womoaussue
nishanumunare wunnetupanatamwe wussuk-
whonganash Kesukquiyeue kah Menuhkesue
uhkootamwehteaongash wunnetupanatamwe
ussukwhonganash, sohsumooe wunneowaonk
ame chippiyeuash, Ennomai mamusse Manit-
ooe wussukwhonganash (ne annummonatea
ame sohsumooonk en Godut) oowahteanwa-
uaonk nutahtomun nashpe wunnetupanatam-
e wussukwhonganash papaume ne webe may
n wosketompae wadchanittuonganit, kah mo-
ataash onkatoganash anue wunnegen sohsumoo-
ngash, wame yeush teanteaguasinish pahkeyeue
ohquttumooash wunnetupanatamwe wussuk-
whonk ne Wuttinnoowaonk God. Qut nutah-
omun pahkontamwe nupweshassoowaonk, kah
nnoosuonk papaume Manittoe kah menuhke-
ue wunnamuhkutteyeuuk wunnetupanatamwe
ussukwhonganash webe nashpe ennometahae
nakausuonk wunnetupanatamwe Nashauanit,
e wauwomoouk nashpe Wuttinnoowaonk ut
uttahhunnonash.

VI.

Mamusse kogkohquteauoonk God papaum
ame teanteaguasinish quenashuogish waeha
nehen

or Traditions of men. Nevertheless we a
knowledge the inward illumination of th
Spirit of God to be necessary for the savin
understanding of such things as are reveal
in the Word. And that there are some ci
cumstances, concerning the Worship of Go
and Government of the Church, comm
to humane actions and Societies, which a
to be ordered by the Light of Nature, an
Christian Prudence, according to the g
neral Rules of the Word, which are a
ways to be observed.

VII.

All things in Scripture are not alike pla
in themselves, nor alike clear unto all
yet those things which are necessary to
know

enwonche lohsumoonk, wosketompae
chanittuonk, wunnamptamoooonk, kah
nantamonk asuh pahkeyeue wussukhu-
n ut Manittooe wussukwhonganash, asuh
h mukkinnumun nashpe wunnegenue kah
nuhkesue papodtantamoooongash wutche
nnetupanatamwe wussukwhonganash, ut-
eush monteag nishnoh ut ahquompi
tta woh kootnehteauooun, asuh nash-
wusku nashauanittue oowoshwunumoo-
ganash, asuh nashpe wosketompae kuhkoo-
nwehteaongash. Qut nussampooamun enno-
tahae nashauanittue wequaiyeuonk quenau-
agk wutche wadchanittue oowohwohtamoo-
ganit wame yeush teanteaguassinish nish God
shwunnumup ut wunnaoowaonganit. Kah
whutche na agqueneunkquokish papaume
owussumauonk God kah nanawontamunnte
mmoeuwehkomunk wunnoowomoongish
osketompae usseongash nish woh nanawunna-
un nashpe wuttinne pomantamoe Wequai kah
nishiane wahteanteaonk, neaunak nanwe
ttuhwheganash Wuttinnoowaonk, nish nag-
uttae nanawontamagish.

VII.

ame teanteagquassinish ut Manittoe wussuk-
honganash mat tatuppeyeue nukkummattin-
o wahteauun ut nenenwoncheyeuoogish asuh
uppeyeue pahkiyeuoo wame wosketompaog-
qe wame yeush teanteagquassinish nish que-

nauhu

known, believed and observed for salvat
are so clearly propounded and opened in
place of Scripture or other, that not
the learned, but the unlearned, in a due
of the ordinary means, may attain unt
sufficient understanding of them.

VIII.

The Old Testament in Hebrew (wh
was the native Language of the People of G
of old) and the New-Testament in Gr
(which at the time of writing of it was
generally known to the Nations) being im
diately inspired by God, and by his sing
care and providence kept pure in all ages,
therefore Authentical; so as in all Controver
of Religion the Church is finally to appeal
to them. But because these Original Ton
are not known to all the people of God, w
have right unto and interest in the Script
and are commanded in the fear of God to re
and search them; therefore they are to
translated into the vulgar Language of ev
Nation unto which they come, that

nhuagish wahteauun, asuh wunnamptammun,
uh nanawehteauun wutche wadchanittuonk
hkeyeue ponamunash kah woshwunnumunash
uh wutch pasuk, asuh onkatog aiyeuonk ut
ussukwhonganehtu: kah matta webe wah-
nteaenuog, qut onch mat wahtonteaenuog,
nawontamoohettit; woh attumunumwog
amattooe wahteauonk papaume mamusse
anittooe wuttenantamboonk wutche wadcha-
ttonk.

VIII.

ukkone Teftament ne wussukhumun ut He-
ewe unnontoowaonk, kah Wusku Teftament
wussukhumun ut Greeke unnontoowaonk
ninnummoadtinnash nashpe wunnashaunit-
ssuonk God, kah pohkiyeue wadchanumunash
utch aiyuhhuhsukkaue pometuongash nashpe
htaue wunnanawontamoonk God, kah yo-
utche anue wunnamuhkuteyeuoonash, kah ut
ame Manittowompae chanoowaongash Ma-
wehhomunk maumachish woh kodtantash
ssumuukqunate nashpe wunneespanatamwe
ussukwhongash. Qut onch newaj yeush nuk-
one, Unnontoowaongash matta wahteanoont-
h nashpe wame unmissinninnumoh God,
tiyeug wussampoiyeumoocheeg ut wussuk-
honganash God, kah anoonoog ut wabesuo-
nate God yeush ogketamunate kah natinnea-
ntamunate: Yowutche qushkenumunash en
nnontoowaonganit nishnoh wutohtimoin uttoh

paomoo

Word of God dwelling plentifully in
they may worship him in an accep
manner, and through patience and comfo
the Scriptures may have hope.

IX.

The infallible Rule of Interpretatio
Scripture, is the Scripture it self, and there
when there is a question about the true
full sense of any Scripture (which is not
manifold but one) it must be searched and kn
by other places, that speak more clearly.

X.

The Supream Judge by which all cont
versies of Religion are to be determined,
all Decrees of Councils, Opinions of An
Writers, Doctrines of men and private Spi
are to be examined, and in whose Sent
we are to rest, can be no other but the
Scripture delivered by the Spirit; into w
Scripture so delivered, our Faith is fin
resolved.

XI.

aomooukgish, onk woh Wuttinnoowaonk God moochekohteau ut wame, kah onk wame nissinninnuog woh wahteauog tapeneamooe yowussumonate God, kah wutannoosuog nash-e wussukwhongane taphuwaonganit.

IX.

Manittooe nehenwoncheyene wussukwhonk ne ampoi Kuhkuhheeganoo ne nashpe nukquog-uoshkinumumun wunnetupanatamwe wus-sukwhonganash, kah yowutche nattootomweh-eaonk weogquttumuk utoh anawuttamoouk, woh nattinneakontamun wutche onkatoganash iyeuwongash nish anue pohkiyeue nowo-hoouksish.

X.

Manittook Wussukwhonk ne qunnuskquiyeue Wussittumwaenuoo ne nashpe wame Manit-toowompae chamoowaongash woh wussittum-nash, kah wame kuhkoowaongash Kenoonit-utcheeg, wuttenantamooonganoash nukkohe wussukwhosuaenuog, woketompae kuhkoo-omwehteaongash, kah keme Nashanunittoodog woh qutcheheoog nashpe yeu sampoi wussuk-whongane quttuhwheeganit, ne kuttinninnum-monteanane nashpe Nashanunit God, kah yeu-ut Noonamptamooonganun maumachish ta-pontamoomoo,

CHAP.

CHAP. II.

Of God and of the holy Trinity.

I. There is but one onely living and God who is infinite in being and Perfe on a most pure Spirit, invisible, without bo parts, or passion, immutable, immense, eter incomprehensible, almighty, most wise, m holy, most free, most absolute, working all th according to the Counsel of his own immut and most righteous Will, for his own Glo most loving, gracious, mercifull, long-suf ing, abundant in goodness and truth, forgiv iniquity, transgression and sin, the rewarde them that diligently seek him, and with most just and terrible in his Judgemen hating all sin, and who will by no me clear the guilty.

II. God hath all Life, Glory Goodness, Blef ness, in, and of himself, and is alone in, unto himself, All sufficient, not standing in n of any Creatures which he hath made, deriv

CHAP. II.

paume God, kah wunnetupanatamwe Naſhauaonk

DAſuk nont God, noh webe pomantamooe
kah wunnamuhkutee God, noh mattah
ohkukquohſinnoog, anue pohkiyeue Naſhaua-
toooo, matta woh nogquſſeeg, matta wuh-
gkieek, matta chippieek, mat noochumweſeek
atta ohoſueek, matta tapenomuk, michemap-
, wame miſſukkenue, wame waantam, anue
unnetupanatam, nanowe magooe God, noh
zteunk wame teanteagquaſſiniih neyane we-
kontog ut nehenwonche matohoſue kah anue
mpweſeae Wuttenantamoooganit wutche
henwonche Wuſſohſumeoonganit, noh anue
omoanſue, monaneteae, kitteamonteanitteae,
e unnanitteae, kah monat ummonaneteaonk,
h wunnomwayeuonk, ahquoantamun pan-
uſſeongaſh, kah matcheneheaonk, kah mat-
eſeonk, onkquatauont neh menuhke natin-
ahukqutcheh; qut onch anue ſampweſu kah
queneunkquſſu ut wame wuſſittumooongaſh,
teneauont wame matcheſeonk kah matta
mpweneheont matchetoowog.

II.

od ahtau wame Pomantamooonk, Sohſumoo-
k, wunneeuonk, wunnahittuonk ut nehen-
nche Nagum; kah noh webe tapentum ut,
wutche nehenwonche nagum, noh matta
nauhuk niſhnoh oaas neh kezheopoh, aſuh

deriving any glory from them, but only
nifesting his own glory in, by, unto, and u
them. He is the alone Fountain of all Be
Of whom, through whom, and to whom
all things; and hath most Soveraign domin
over them, to do by them, for them, or u
them, whatsoever himself pleaseth: In
sight all things are open and manifest,
knowledge is infinite, infallible and independ
upon the Creature, so as nothing is to him c
tingent or uncertain. He is most holy in all
Counsels, in all his Works, and in all his C
mands. To him is due from Angels and M
and every other Creature, whatsoever Worsh
Service or Obedience, as Creatures, they o
unto the Creator, and whatever he is fur
pleased to require of them.

III.

In the Unity of the God-head th
be three Persons of one Substance, P
er and Eternity, God the Fath

matta oonoounoo wuſſohtumooonk wutch
aaſineeg, qut webe waſheau nehenwonche
wuſſohſutmooonk, ut, naſhpe, en, woskeche
ag. Noh webe Mooſohkubquohoooo wame
eanteagquaſſiniſh; naſhpe nagum, kah wutch
agum wame teanteagquaſſiniſh, noh ahtaau
enuhkefoe wunnanawunumooonk ut wame,
ah uſſeu naſhpe wame, kah wutche wame ne-
unak wuttenantamoooonganit kah wanne
owaas qut wame pahke nogquſſuog kah wame
eanteagquaſſiniſh puhſhkohtaaſh ut anaquabit,
owahteauonk God matta woogketamooun,
matta aſookekodtamooun, matta anaonooo
kezheomukeeg, kah matta uttoh anagk qut
enaunake negonne oowahteauonganit, kah
ppogkodtantamooonganit, God anue wunne-
upanatamweyeuoo ut wame ukkogkahqutte-
nooongaſh, ut wame wutannkauſuongaſh, kah
it wame wutanooteamooongaſh. Noh anonta-
uohwhau wutch wame Angelſog, wosketom-
paog, kah niſhuoh wonkatuk oowaas wame
wowuſſumooonk, kah noſwehtamooonk newaj
kkezheompoh, kah yowutche ennomaiyeuoo
wutche nag uſſenate neaunak wuttenantamoo-
nganit.

III.

Ut Manittoe Paſukooonganit niſhwe Howa-
ooongaſh, kah tatuppeyeue paſukooog ut wut-
inne pomantamoonganooout Unnowenahke-
uongannoour, kah Unnuchemeyeuonganooout

God the Son, and God the holy Ghost. The Father is of none, neither begotten nor proceeding; The Son is eternally begotten of the Father; The holy Ghost eternally proceeding from the Father and the Son. Which Doctrine of the Trinity is the foundation of all our Communion with God, and comfortable dependence upon him.

CHAP. III.

Of Gods eternal Decree.

GOD from all eternity did by the most wise and holy counsel of his own Will freely and unchangeably ordain whatsoever comes to pass; Yet so, as thereby neither is God the Author of sin, nor is violence offered to the will of the Creatures, nor is the liberty or contingency of second Causes taken away, but rather established.

II.

Although God knows whatsoever may or can come to pass upon all supposed Conditions, yet

Wutooſhimau Godoooo, Wunnaumoniin God-
ooo, kah Wunnetupanatamwe Naſhauanit
odoooo, Wutooſhimau mat neetu, matta an-
oonoh, Wunnaumoniin michemeyeue neetu
aſhpe Wutooſhimau, Wunnetupanatamwe Na-
hauanit michemeyeue anoonou wutch Wut-
oſhimau, kah wutchc Wunnaumoniin yeu
iſhweooe kuhkootomwehteaonk neh webe
uequenohtag wame noowetomaonganun naſh-
e God, kah wame nuttaphetteaonganun kah
oonamptamooonganun ut wuhhogkat.

CHAP. III.

Papaume micheme Mauittue Uppoo-kuhtantamoo onganit.

GOD wutche wame michemeyeuoooganit
naſhpe oowaantamwe kah wunnetupana-
amwe ukkogkahqutteamooonganit nanouwe
ah mat ohoſue kuhquttum wame teantegnaſ-
iniſh, niſh woh ompetak anagiſh: Qut ouch
eu naſhpe ukkogkahqutteamooonk God mat-
a kezteauwaeuuoo matcheſeonk, aſuh oowaa-
neeg wuttenantamooonganoo chekee unnoh-
eauun, aſuh nanauayeaonk nahohtoeu Howa-
ooongaſh amaunumun, qut anwoh menuhke-
eauun.

II.

Tohkonogque God oowahteauun niſhnoh teag
e woh anake naſhpe ponamooe wunnatwon-

yet hath he not decreed any thing, becau
he foresaw it as future, or as that which wou
come to pass upon such Conditions.

III.

By the Decree of God for the manifesta
on of his Glory, some Men and Angels a
predestinated unto everlasting life, and othe
fore-ordained to everlasting Death.

IV.

These Angels and Men thus predestinate
and fore-ordained, are particularly and u
changeably designed, and their number is
certain and definite, that it cannot be eith
increased or diminished.

V.

Those of mankind that are predestinated u
to Life, God, before the foundation of t
world was laid, according to his eternal an
immutable purpose, and the secret counsel an
good pleasure of his Will, hath chosen in Chri
unto everlasting Glory, out of his meer fr
Grace and Love, without any foresight
Faith or good Works, or perseverance in eith
of them, or any other thing in the Creature

amooongrsh, qut matta wuttinne pogkodtan
amooun, newaj negonne naumup yeush tean
eagquaffiniſh woh unniyeuash nashpe neonag
ſh wunnatwontamooongash.

III.

Nashpe Uppogkodtantamooonk God wutche
ahteauwahuwonate Wuſſohſumooonk, na-
hutche Angelſog kah wosketompaog negonne
uhquttumauoog en micheme pomantamoo-
nganit, kah nawhutche kuhquttumauoog en
icheme nuppoowonganit.

IV.

Yeug Angelſog, kah wosketompaog yeuun
uhquttumauoneau, nanahſiyeue kah mat oho-
e pogkodchimoog, kan ne adtahſehettit wun-
amuhkuteyeuoo, kah matta woh moocheke-
eoog aſuh ogguhſeheoog.

V.

Yeug wosketompaog nag kuhquttumauoog
n micheme pomantamooonk, God, alquam
uenohtanoog muttaoke neaunak ummicheme
ah mat ohoſue pepenamooonk, kah ukkeme
ogkahqutteamooonk, kah wunne tapeneamwe
uttenanatamooonk; pepeneamup ut Chriſt en
nicheme Sohſumooonk, nashpe noh webe na-
owe Monaneteaonk, kah Womoauſuonk, ne-
ohhut negonne naumooonk wunnamptamoo-
nk, aſuh wunanakauſuongash, aſuh nagwut-
aeyeuooonk ut wunnamptamooonk aſuh wun-
nakauſuongash, aſuh niſhnoh wonkatuk nat-

as Conditions or Causes moving him thereu
to, and all to the praise of his glorious Grace.

VI.

As God hath appointed the Elect unto Gl
ry, so hath he by the eternal and most fr
purpose of his Will fore-ordained all the mea
thereunto: Wherefore they who are elected
being fallen in *Adam*, are redeemed by Chri
are effectually called unto Faith in Christ b
his Spirit working in due season, are justifie
adopted, sanctified, and kept by his powe
through Faith, unto Salvation. Neither an
any other redeemed by Christ, or effectuall
called, justified, adopted, sanctified and saved
but the Elect only.

VII.

The rest of mankind God was pleased
according to the unsearchable Counsel o
his own Will, whereby he extendeth o
withholdeth mercy, as he pleaseth, for the glo
of
now

ontamoongash ut oowaasineeg, kah yeu wa-
e webe wuthee waenomaonk wussohsumoog
onaneteaonk.

VI.

Negonne God kuhquttuk pepenauwutcheeg
Sohsumoonganit, ne wonk nashpe ummi-
eme kah nanowe pepenamooonk wuttenan-
mooonganit kuhquttamauop wame aninnum-
dtuongash nish nashpe pepenauitcheg woh
tanog micheme pomantamoonk. Newjeh
penauitcheg matta webe penushaag ut *Adam*,
t onch oadtehteanshepoog nashpe Christ, kah
enuhkesue wehkomoog en wunnamptamoo-
ganit ut Christut nashpe wunnashauanit ut
peneamwe uttoocheyenoo lampwaaumoog,
unnaumonakonoog, wunnetupanatamwaheo-
g, kah wadchanoog nashpe ummenuhkesuonk
shpe Wunnamptamoonk en wadchanitu-
nganit. Kah matta onkatogkeeg oadtehteag,
eoog nashpe Christ, asuh menuhkesue weh-
omoog, wunnaumonakonoog, wunnetupana-
mwaheoog, kah wadchanoog, qut webe pe-
enauitcheeg.

VII.

Wame onkatoggeh wosketompaog tapeneam
od nukkonnonate neaunake mat mishkom-
oomuk kogkahquttеamooonk nehenwonche
Vuttenantamoooganit, ne nashpe chadchan-
enum, asuh kogkountum ummonapeteaonk ne-
unake wuttapeneamooonganit wutche sohsum-

oonk

of his soveraign power over his Creatures
pass by, and to ordain them to dishon
and wrath for their sin, to the praise
his glorious Justice.

VIII.

The Doctrine of this high Mystery of
destination, is to be handled with spe
prudence and care, that men attending
will of God revealed in his Word, and yi
ing obedience thereunto, may from the
tainty of their effectual Vocation, be assu
of their eternal Election. So shall this Doctr
afford matter of praise, reverence and ad
ration of God, and of humility, diligen
and abundant consolation to all that sincer
obey the Gospel.

CHAP. IV.

Of Creation.

IT pleased God the Father, Son and ho
Ghost, for the manifestation of the glory
his eternal Power, Wisdom and Goodness,
the beginning to create or make of nothing

nk wuſſontimooe menuhkeſuonk wutche
ne kezhempoh, kah kuhquttumunate en
quehtamoounate kah muſquantamooonk
che ummatcheſeonganooout, en waenoma-
anit wuſſohſumooe ſampweuſſeonk.

VIII.

Kuhkootomwehteaonk yeu qunnuhque ſiog-
negonne kuhquttumooonk woh weogqut-
un, naſhpe nanahſiyeue nupwoaonk, kah
anetamooonk, ne woketompaog natwon-
oohettit kah noſwetamoohettit wuttenan-
ooonganit God woſhwunumuk ut Wuttin-
waonganit, woh ahtauog pohkoowahteau-
ummenuhke wehkomaonganoo kah yeu
kuhkootomwehteaonk yiſh aninnumanau
buttantamooe, wabeſue kah monchanatam-
Natwontamooongaſh papaume God, kah
pae, nemantamooe, kah wekontamwahettue
wontamooongſh wame mehtahhoowae noſ-
tamohettit Wunaunchemokaonk God.

CHAP. IV.

Papaume Weske Ukkezteaonk.

APeneam God Wutooſhimau Wunnau-
moniin, kah wunnetupanatamwe Naſhau-
wutche ſohſumooongane powoſhwunnum-
onk ummicheme menuhkeſuonk, waantam-
onk, kah wunnetuonk, weske ketchiſſit kez-
unate mamuſſe Muttaok wutche monteaog
kah

World, and all things therein, whether visi
or invisible, in the space of six dayes and
very good.

II.

After God had made all other creatures,
created Man, male and female, with reason
and immortal Souls, endued with knowled
righteousness and true holiness, after his o
Image, having the Law of God written in th
heart, and power to fulfil it; and yet unde
possibility of transgressing, being left to the
berty of their own Will, which was subject
change. Besides this Law written in their he
they received a command not to eat of
Tree of the knowledge of good and evil; wh
whiles they kept, they were happy in
communion with God, and had dominion o
the Creatures.

CHAP. V.

Of Providence.

GOD the great Creator of all thi
doth uphold, direct, dispose
gove

wame teanteaguaſſiniſh naut, aſuh naum-
h, aſuh mat naumoomukiſh ut nequtta
innaſh keſukodtaſh kah mo wame aſuche
nnegenaſh.

II.

hche God kezteunk wame onkatogge oowa-
neeg, kezheop Wosketompuh; Wosketomp
Mittamwoſſis, naſhpe ennomaiyeue kah
nuppooe Keteahogkounog, numwapetunk-
g naſhpe wahteauonk, ſampweſeonk, kah
nnamuhkutee wunnetupanatamooonk neau-
nehenwonche wuttinuſſuonk, Wuttinnau-
uonk God wuſſukwhoſu ut wuttahhoowo-
kah nag ahtauog menuhkeſuonk noſweh-
unate wuttinnaumatuonk God. Qut onch
enumwog matcheſenate, kah pohquenum-
nate wuttinnaumatuonk God, newage God
konnau wosketomp uſſenate neaunak ohoſue
tenantamoonganit. Kootne yeu Nauma-
nk ne wuſſukwhoſu ut wuttahoowout, at-
unumwog annooteamooonk mat mechu-
ate mehtug ne naſhpe wahteamuk wanegik,
machuk, kah neſahke nanawehteauhettin
annooteamooonk, wunnetoog ut ooweto-
onganoo God kah ahtauog ummenuhkeſu-
nanawunnonate oowaaſſineeg.

CHAP. V.

Papaume Wunnanawontemoonganit God.

1 OD noh Kezteunk wame teanteaguaſſin-
ih kogkounnum, ſamplhanaut wanuhtunk

kah

govern all creatures, actions, and
from the greatest even to the least by his
wise and holy Providence, according
infallible fore-knowledge, and the free and
mutable counsel of his own Will, to the
of the glory of his Wisdom, Power, Jus
Goodness and Mercy.

II.

Although in relation to the fore know
and decree of God, the first Cause, all
come to pass immutably, and infallably; y
the same Providence he ordereth them
out according to the nature of second Ca
either necessarily, freely, or contingently.

III.

God in his ordinary Providence maket
of means, yet is free to work without, ab
and against them at his Pleasure.

IV.

The Almighty Power, unsearchable Wi

nanawunnau wame oowaaffineeg, kah uf-
ngash, kah teanteaguaffiniſh wutch mogagiſh
en papeaſikiſh naſhpe oowaantamwe kah
nnetupahatamwe nanawontamooonk, neau-
e matta aſookekodteamoo negonne oowah-
uonk kah neaunake wunnanouwe kah mat-
ofue kogkahqutteamoooonk nehenwonche
ttenantamoooonganit; en ſohſumoo waeno-
onk, oowaantamooonk, Ummenuhkeſoonk,
uffampweuſſeonk, Onenoonk, kah Ummona-
eaonk.

II.

Tohkonogque neaunak negonne oowahteau-
k kah pogkodtantamooonk God, ne negonne
nomai wame teanteaguaffiniſh matohofue
h mat channantamwe enniyeuaſh, qut onch
ſhpe yeu nan nanawontamooonk God wa-
htunk yeuſh teanteaguaffiniſh enniyeuaſh
uh quenauhikooe, aſuh nanouwe, aſuh nehen-
oncheyeue, neaunake wuttinnepomantamooe
hohtoeu Ennomaiyeuaſh.

III.

God moochexit nompe aſuh wekonche au-
ohteau oowaaſſine aninnumoadtuongaſh, qut
ch tapeneok nanouweyeuoo anakuſſinute ne
hut aninnumoadtuongaſh, onkoue kah ayeuh-
ne owaaſſine neane wekonog.

IV.

ame Miſſukkenue Ummenuhkeſuonk, mat
kodtattinneakontamoo waantamooonk, kah
wohkuk

and the infinite Goodness of God, so far m
fest themselves in his Providence, in that his
terminate Counsel extendeth it self even to
first fall, and all other sins of Angels and M
(and that not by a bare permission) which
he most wisely and powerfully boundeth,
otherwise ordereth and governeth in a manif
Dispensation, to his own most holy ends, ye
as the sinfulness thereof proceedeth only fr
the Creature, and not from God, who be
most holy and righteous, neither is, nor can
the Author or approver of sin.

V.

The most wise, righteous and gracious G
doth oftentimes leave for a season his own c
dren to manifold temptations, and the corr
tion of their own hearts, to chastise them
their former sins, or to discover unto them
hidden strength of corruption, and decei
ness of their hearts, that they may be humb
and to raise them to a more close and consta
dependence for their support upon himself,

hkukkoanoe wunnetuonk God yeu wehque
ſhwunnumauoog nehenwonche wuhhogka-
naſhpe wunnanawontamooonganit, ne pog-
ſtantamoe kogkahqutteamooonk wamunau-
omoo negonne woſketompae penuſhaonk,
wame onkatogganaſh Angelſue, kah woske-
npae matcheſeongaſh (kah yeu matta webe
ſhpe ummugkoonaittuonk) kah en yeuſh mat-
ſeongaſh anue waantamwe kah menuhkeſue
num Kuhkuhheeg kah onkatogane wanuh-
k, kah nanawunau neaunk nehenwonche
e wunnetupanatamwe negonne unnantam-
ngaſh; qut onch matcheſeae ennomaiyeuonk
ſh matcheſeongaſh webe oomoounoo wut-
oowaaſineeg, matta wurch Godut, hoh
nnetupanatamweyeuoo kah lampwi-
oo, matta kezteauenuoo, aſuh wekontam-
nuoo matcheſenate.

V.

Anue waantamwe, ſampweſeae kah menane-
God moochekit nompe ogguhſe nukkonau
enwonche wunnechanoh en monataſh
chuwaongaſh, kah metahhoowae aninnoo-
ngaſh, ſaſamatahwhonaout wutche nukkone
natcheſeonganoooaſh, aſuh woſhwunnum-
naout kemeyene menuhkeſuenk wutanin-
wonganoooaſh, kah wutaſookekodteamoo-
wuttahhoooaſh onk woh hohpaheoog, kah
kootomauonaout mooſogquehtoadtue kah
wutteae wutompatehſinnoooononate wutche
uhkheonaout kah kuhkootomauonaout

to make them more watchful against all fut
occasions of sin, and for sundry other just
holy ends.

VI.

As for those wicked and ungodly m
whom God as a righteous Judge, for for
sins, doth blind and harden, from them he
only withholdeth his grace, whereby t
might have been enlightened in their un
standings and wrought upon in their he
but sometimes also withdraweth the gifts w
they had, and exposeth them to such object
their corruption makes occasions of sin:
withal gives them over to their own lusts,
temptations of the world, and the power o
tan, whereby it comes to pass that they ha
themselves even under those means wh
God useth for the softning of others.

VII.

As the Providence of God doth in gen
reach to all Creatures, so after a most sp
manner it taketh care of his Church, and
poseth all things for the good thereof.

uhhumunate ayeuuhkone wame payaumoo-
ish matcheseae quchhuwaongash, kah wut-
e onkatoganash sampweseae kah wunnetupa-
tamwe unnantamoooongash.

VI.

God nean sampweseae wussittumwaen pog-
nunwaheau, kah menuhketeahaheau mat-
eseae & peantamoe wosketampaog kah mat-
webe wutche nag kogkounum ummonanit-
onk, ne nashpe woh wequosumauoog ut
wohwohtamoooonganoout; kah woh qushke-
oog ut wuttahhooout, qut onch momansh
kounum aninnumoadtuongash nish adtau-
tichish, kah ponum neonagish natwontam-
ongash ut anaquabhettit, nish nashpe wuta-
noowonganoooash pasookqhettit matchese-
e, kah kootne enninnumauau en-nehenwon-
wutanninnoowonganoooash, muttaohkee
chhuwaongash, kah Mattannittoe menuhke-
nk nish nashpe menuhketeahahikquehetiche
gwe yeush aninnumoadtuongash nish nashpe
d nookitteahaheau onkatoggeeg.

VII.

Wunnanawontamooonk God matta webe
we nanawanumau wame owaasineeg, qut
ahsiyeue nanawanumau Ummoeuwehkom-
, kah wanuhtunk wame teanteaguasinish
che oonenehikquinate ummoeuwehkomunk

CHAP. VI.

Of the Fall of Man, of Sin and of the Punishment thereof.

I.

GOD having made a Covenant of [illegible] and Life thereupon, with our fir[illegible] rents, and all their posterity in [illegible] they being seduced by the subtilty and te[illegible] tion of Satan, did wilfully transgress the L[illegible] their Creation and break the Covenant [illegible] ing the forbidden fruit.

II.

By this sin they, and [illegible] in them, fell f[illegible] original righteousness and communion [illegible] God, and so became dead in sin, and wh[illegible] defiled in all the faculties and parts of soul [illegible] body.

III.

They being the root, and by Gods appo[illegible] ment standing in the room and stead of [illegible] mankind, the guilt of this sin was imputed, [illegible] corrupted nature conveyed to all their poste[illegible] ty descending from them by ordinary [illegible] ration.

CHAP. VI.

Napaume Wosketompae Penaſhaonk, papaume Matcheſeonk, kah matcheſeeg Suſame-rahubatuonk.

NOD kezteunk anakauſuongane wunnoo-
I waonk kah ne naſhpe pomantamoe wun-
waonk naſhpe noochetuonganunnonog, kah
ag naſhpe wame wunneechanoouh; qut nag
neuſſoowunnoog naſhpe Mattannittue oo-
apuwuſſuonk kah qutchhuwaonk, kah we-
tamwe nag noſwehtamooog ukkezeane
matuonk, kah pohqunnumwog Manitoos
nnoowaonk naſhpe meechuonk quohtinit-
uk meechumuonk.

II.

Yeu naſhpe matcheſeonk nag, kah nenawun
nag nuppenuſhomun wutch wadchaubukkue
pweſeonk, kah wetomaonk naſhpe God, kah
eu nunniſhkhetteapmun ut mamuſſe nukke-
hogkounne kah muhhogkae chippiyeuaſh.

III.

Nag wadchaubukkooog, kah naſhpe Manit-
e ukkuhqutrumooonk neepauwehtamwan-
og wame miſſinninnuh, newaj wutuuhhowa-
k yeu matcheſeonk ogquoantamaunt, & wut-
innoowongane wuttinnepomantamooonk
uſſoowehteaumoo en wame wunneechanoo-
aiyuuhonteechecg wutche nag naſhpe
sketompae wunnaumoniyeuonk.

IV.

From this Original corruption, whereby w
are utterly indisposed, disabled and made op
posite to all good, and wholly inclined to a
evil, do proceed all actual trangressions.

V.

This Corruption of nature during this li
doth remain in those that are regenerated, an
although it be through Christ pardoned an
mortified, yet both it self, and all the motio
thereof are truely and properly sin.

VI.

Every sin both original and actual, being
transgression of the righteous Law of God, an
contrary therennto, doth in its own natu
bring guilt upon the sinner, whereby he
bound over to the wrath of God, and curse
the Law and so made subject to death, with a
miseries spiritual, temporal and eternal.

IV

Yeu wutch wadchaubukkue aninnoowonk, papaquanne nunnoonenumwahikqunnane kah uſſekeneamwahikqunnane wunneſenate, kah apaquanne noowekontamumun matcheſenate nux kah wame uſſeae matcheſeongaſh oomoo-ſh yeu wutch wadchaubukkue aninnoonk.

V.

Yeu wutaninnoowongane wuttinnepoman-amooonk yeuut pomantamoonganit nagwut-eohteau ut wame quinnuppekompauaeninnu-g, kah tokonogque ahquoantamuk naſhpe Chriſt kah netaumuk, qut onch nehenwonche agum & wame wogkouwutteahaongaſh wun-amuhkuttee matcheſeonganoooaſh.

VI.

Niſhnoh matcheſoonk mat webe wadchau-bukkue qut onch uſſeae matcheſeonganeuoo ampweuſſeae Manittooe Naumatuonk, kah naumatuonk aſweuuhkontamoooo kah ut ne-enwonche wuttinne pomantamoonganit ke-ohkoadtanwaheau matcheſeaenuog kah yeu naſhpe matcheſeaen kiſhpiſſoo ummuſquantam-oonganit God, kah agwapehtam nuppunate, kah wame Naſhauanittue ahquompiyeue, kah micheme onkquomomoongaſh.

CHAP. VII.
Of Gods Covenant with Man.

THE distance between God and the Cre-ture is so great, that although reasonab creatures doe owe obedience to him as the Creator, yet they could never have attaine the reward of life, but by some voluntary con descension on Gods part, which he hath bee pleased to expres by way of Covenant.

II.

The first Covenant made with man was Covenant of Works wherein life was promise to *Adam*, and in him to his posterity upon con dition of perfect and personal obedience.

III.

Man by his fall having made himself unca pable of life by that Covenant, the Lord wa pleased to make a second, commonly called the Covenant of Grace; wherein he freely offereth unto Sinners life and salvation by Jesus Christ requiring of them Faith in him that they may

CHAP. VII.

Papaume Manittooe Wunnoowaonk naſhpe Wosketomp.

PEhteohkoadtuonk ut kenugke God, & wosketompaog yeu anue miſſiyeuoo, ne tokonogque ennomaiyeue oowaaſineg unnontukquohwhoog noſwehtamooonk en Godut, qut onch matta tapenumoog attumunumunate wutonkquatonk micheme pomantamoooganit qut webe naſhpe wekontamooe Manittooe tapanatamooonk, kah yeu oowekontamwe tapantammooonk tapeneam God wahteauwahuwonate naſhpe nanouwe Wunnoowaonk.

II.

Weske Wunnoowaonk ne God ayimup naſhpe wosketomp, yeu anakauſuongane Wunnoowaonk uttiyeu pomantamooonk quoſhamomukup *Adam*, kah ut noh wame wutontſeonguh naſhpe ne teag enniyeuonk pannuppe kah wuttinne howanoowe noſwehtamooonk.

III.

Wosketomp naſhpe uppunuſhaonk noonumumwaheont wuhhogkuh attumunumunate pomantamooonk naſhpe yeu weske anakauſuongane Wunnoowaonk, tapeneam God aiyimaunate nahohtoeu Wunnoowaonk ne nanahiyeue nettamuk Monaneteae Wunnoowaonk; uttiyeu tapeneam God quoſhumumaunate pomantamooonk, kah wadchanittuonk naſhpe Jeſus Chriſt wame matcheſeatuog, aneonont wame wunnamptam

be saved, and promising to give unto all those that are ordained unto life, his holy Spirit to make them willing and able to believe.

IV.

This Covenant of Grace is frequently set forth in Scripture by the name of a Testament in reference to the death of Jesus Christ the Testator, and to the everlasting Inheritance with all things belonging to it, therein bequeathed.

V.

Although this Covenant hath been differently and variously administred in respect of Ordinances and Institutions in the time of the Law and since the coming of Christ in the flesh, yet for the substance and efficacy of it, to all spiritual and saving ends, it is one and the same upon the account of which various dispensations, it is called the Old and New Testament.

CHAP.

namptamunate ut Chriſt, onk woh wadchanog, kah quoſhomont enninnomauonat wame yeuh neeg kehtimomukeeg en micheme pomantamoonganit, wunnetupanatamwe Naſhanit wekontamwaheonate, kah tapenumwaheonate wunnamptamunate.

IV.

Yeu Monaneteae Wunnoowaonk moochekit ompe ut Manittooe wuſſukwhongnaſh hettamuk ayuskottumooe Kuttoonk, kah yeu enih wacheyeuoo wunnuppoonk Chriſt Noh ayuskottum, kah wacheyeuoo michemohtae Ahoonk, kah wame teanteaguaſſinith wachiyeugkiſh niſh yeuut Ayuskottumukkiſh.

V.

Tokonogque yeu Monaneteae Wunnoowaonk moocheke chippe chaubenumuk wacheyeuoo nnooteamooongaſh kah kuhkoowaongaſh ut Naumatue ahquompiyeum, kah mahche Chriſh eyau ut weyauſut, qut onch wutch teagweyeuooonk, kah ummenuhkeſuonk yeu Wunnoowaonk paſukoooo, kah neaneyeuoo en wame wunnaſhanitue, kah wadchanitue natwoamooongaſh. Kah waj yeuſh chippee chadchaubenumooongaſh hettamuk Nukkone kah Wuskin Teſtament aſuh Ukkompe Kuttooonk.

CHAP.

CHAP. VIII.

Of Christ the Mediator.

I. IT pleased God in his eternal purpose, to chuse and ordain the Lord Jesus his onely begotten Son, according to a Covenant made between them both, to be the Mediator between God and Man; the Prophet, Priest, and King, the Head and Saviour of his Church, the Heir of all things, and Judge of the World: unto whom he did from all eternity give a People to be his seed, and to be by him in time redeemed, called, justified, sanctified and glorified.

II.

The Son of God, the second Person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him Mans nature, with all the essentiall properties and common infirmities thereof, yet without sin, being conceived by the power of the holy Ghost in the womb of the Virgin Mary of her substance. So that two whole perfect and distinct

CHAP. VIII.

Papaume Christ Wunnobteabuwtenin.

TApeneam God ut ummichemohtae Kesan-
tamoooonk pepenamunate kah kuhquttum-
nate Lord Jesus Christ wunnukquttegheae
Wunnaumonuh neaunak Wunnoowaonk ut
nashaue nagoh, Wunnohteahuwaenuinat wut-
nashaue God, kah Wosketomp Quoshodtumwa-
en, Sephausuaen, kah Ketassoot, Uppuhkukoooo,
kah Wadchanumwaen Ummoeuwehkomung-
nit, kah Wussittumwaen mamusse Muttaokit,
kah noh wutch wame micheme God aninnum-
uau Missinninnuog wutontseonganehtu, kah
nag nashpe nagum ut uttooche ahquompi ma-
noowhoog, wehkomoog, panupheoog, wunne-
upanatamwaheoog, sohsumwaheoog.

II.

Wunnaumonuh God, nahohtoeu Howanoo-
oonk ut Nisheuoooonganit wunnamuhkuttee
God, noh ahtau pasuk teagueyeuonk, kah tatup
eyeuonk nashpe Wutooshimau, pakodche ut-
oocheyeuoooonk nemunumou Wosketompae-
wuttinne pomantamooonganit kah wame wun-
amuhkuttee wacheyeuukish, kah nanahsiyeus
wunnoochumwesuongash yeu wosketompae
wuttinne pomantamooonk, qut mat nashpe mat-
heseonk wompequaunah nashpe wunnetupa-
atamwe Nashauanit ut wutontomukqut pe-
ompae Mary, kah wutche wutteagueyeuonk,
ah yeuwaj ennih ne neelwe mamusse panuppu

kah

distinct natures, the Godhead and the Manhood, were inseperably joyned together in one Person, without conversion, composition, or confusion; which Person is very God and very Man, yet one Christ, the onely Mediator between God and Man.

III.

The Lord Jesus in his humane nature, thus united to the Divine in the Person of the Son, was sanctified and anointed with the holy Spirit above measure, having in him all the treasures of wisdom and knowledge, in whom it pleased the Father that all fulness should dwell; to the end that being holy, harmless, undefiled, and full of grace and truth, he might be throughly furnished to execute the Office of a Mediator and Surety; which Office he took not unto himself, but was thereunto called by his Father, who also put all power and Judgment into his hand, and gave him Commandment to execute the same.

IV.

This Office the Lord Jesus Christ did most willingly undertake; which that he might discharge

kah chadchaubenumooe wuttinne pomantam-
oongash, Manittooonk, kah wosketompoooo-
nk mat chadchaubenumooe moologqueog ut
asuk Howanooooonk; qut matta nashpe quin-
uppekompauonk, asuh kenukkinnumcoonk,
vogkoueonk, yeu Howanooooonk, wunnamuh-
kuttee God, kah wunnamuhkuttee Wosketomp
qut onch webe pasuk Christ, webe Wunnoh-
eahuwaenin ut nashaue God kah Wosketomp.

III.

Lord Jesus ut oowosketompae wuttinne po-
nantamoonganit ogqueyeue pasukquinheau
Manittooe wuttinne pomantamoonganit, wun-
etupanatamwaheau, kah mat tabequthamoon
ussequnau nashpe wunnetupanatamwe Nasha-
anit, kah tapeneam Wutooshin wame ne ad-
ahshimeechimuk woh ayeumoash wuhhogkat
waantamooonk wahteauonk, mat woskhuog,
mat niskhuog, kah numwohteau monaneteaonk
kah wunnamhkutteyeuonk, woh tapenum usse-
nate wunnohteahuaenue kah kenootamwan-
shitteaenue anakaushuonk. Yeu anakaushuonk mat
nehenwonche wunnemununumooun, qut ne nog-
que en wehkomon nashpe Wutooshimau, noh
ponumauau wame menuhkesuonk kah Wussit-
umoooonk en wunnutcheganit kah wutannoo-
nau ne ussenate.

IV.

Yeu Anakaushuonk Lord Jesus Christ anue we-
kontamoe wunnemununumun, kah onk woh ne
wutullen

charge, he was made under the Law, and d
perfectly fulfil it, and underwent the puni
ment due to us, which we should have born a
suffered, being made sin and a curse for us, e
during most grievous torments immediate
from God in his Soul, and most painful suffe
ings in his body, was crucified, and died, w
buried and remained under the power
death. Yet saw no corruption, on the third d
he arose from the dead with the same body
which he suffered, with which also he ascende
into Heaven, and there sitteth at the right han
of his Father, making intercession, and sha
return to judge Men and Angels at the end
the world.

V.

The Lord Jesus by his perfect obedience and
sacrifice of himself, which he through the eter
nal Spirit once offered up unto God, hath fully
satisfied the Justice of God, and purchased no
only reconciliation, but an everlasting inheri
tance in the Kingdom of heaven, for all those
whom the Father hath given unto him.

VI.

Although the work of Redemption was not
actually wrought by Christ till after his Incar
nation

utuſſen, tannehheau ut agwe naumatuonga-
t, kah naumatuonk pannuppeyeue wutuſſen,
h nemununumau ſaſamatahwhutuongaſh niſh
oh attumunumogiſh, aiyimun matcheſeanu-
nate kah mattanittinate wutch kenanun, waa-
attam unkquenepunkque onkquomomooongaſh
anuk wutch Godut ut Ukketeabogkou, kah
nkquomomoe wuttamepunaongaſh ut wuh-
ogkuh, pummetunkupinauau, kah nuppoo, kah
oſikinau noh aiyeup ut agwe menuhkeſuonk
uppooonganit, qut mat naumup aninnoowonk,
h naſhikquinokok omohkeu wutch nuppunat
ſhpe ne nane muhhog, uttiyeu ut onkapun-
nomukup uttiyeu naſhpe wonk kuhkukqueup
keſukqut kah naut appu ut wuttinnohkonit
Wutooſhimau, kah kuppeantamſhikqun, kah
ohkukquoſhik Muttaok piſh quſhkeu wuſſum-
nate naneeſwe Woxketompaog kah Angelſog.

V.

ord Jeſus naſhpe uppanuppeyeue noſwetamo-
nk, kah nehenwonche ſephauſuonk ne naſhpe
ichemapit Naſhauanit paſukqut ſephauſu en
odut, matta webe tapheau wunnohteaonk qut
ch taphum michemohtae ahtauonk ut keſuk-
e Wutaſſootamooonganit wutch wame yeug
g Wutooſhimau aninnumauoncheh.

VI.

Tohkonogque Manopwutue anakauſuonk
atta uſſeae anakauſooun naſhpe Chriſt, qut
ebe ompetak oowsyauſue nemununmooonk,

nation, yet the vertue, efficacy and ben
thereof were communicated to the Elect i
ages successively from the beginning of
world, in and by those Promises, Types
Sacrifices, wherein he was revealed and sig
to be the Seed of the Woman, which sh
bruise the Serpents head, and the Lamb
from the beginning of the world, being ye
day and to day the same, and for ever.

VII.

Christ in the work of Mediation acteth
cording to both Natures, by each nature d
that which is proper to it self; yet by re
of the unity of the Person, that which is pr
to one Nature, is sometimes in Scripture att
ted to the Person denominated by the o
Nature.

VIII.

To all those for whom Christ hath purch
Redemption, he doth certainly and effect
apply & communicate the same, making i
cession for them, and revealing unto them
and by the Word, the Mysteries of salva
effectually perswading them by his Spi
believe and obey, and governing

qut onch menuhkesuonk kah wunnegenuongash Ummanoowhuttue anakausuonk enninnumauoneau pepenauitcheg ut wame ayuhhuhsukuwe pometuongash wutch kutchissik muttaok, kah nashpe yeush quoshodtuongash, kuhkinneasuongash, kah sephausuongash nish nashpe wahteauwahuwomuk, kah kuhkinneasimuk ooskanemunate Mittamwossis, noh woh sukquehtham uppuhkuk askook; kah Lamb noh nushaup wutch kitchissik muttaok, wunnonkoo, kah yeu kesukok noh nan, kah micheme.

VII.

Christ ut Wunnohteabuwae anakausuonk wutissen neannak naneeswe wuttinnepomantamoongash, nashpe papasukq wuttinnepomantamooonk ussenat ne wajeyeuuk yeu wuttinnepomantamoonganit, qut onch nashpe ennomaiyeue pasukooonk Howanooooonganit, ne wajeyeuuk papasukq wuttinnepomantamooonk momanch ut wusslukwhonganash weogquttumoo Howanooooonk noh ussoowetamun nashpe wonkatuk Wuttinnepomantamooonganit.

VIII.

Wame yeug wutcheuttiyeug Christ tapwhau wunnamuhkuttee Manoowhuttuonk, kah menuhkesue wutahtauwaheon yeu Manoowhuttuonk kah uppeantamwanisheoh kah oowoshwunnumanoh wadchanittue siogkokish ec nashpe Wunnashatianittoomoh wuhnuppwehsoh Wunnamptamunate, kah noswehtamunate, nag-

hearts by his Word and Spirit, overcoming
their enemies by his almighty power and wi
dom, in such manner and wayes as are mo
consonant to his wonderful and unsearchab
dispensation.

CHAP. IX.

Of Free-will.

GOD hath endued the Will of Man wi
that natural liberty and power of act
upon choice, that it is neither forced, nor
any absolute necessity of Nature determined
do good or evil.

II.

Man in his state of Innocency had freedo
and power to will and to doe that which w
good and well pleasing to God; but yet m
tably, so that he might fall from it.

III.

Man by his Fall into a state of sin, ha
wholly lost all ability of will to any spiritu
good accompanying Salvation, so as a natur
ma

unont wuttahhooooaſh naſhpe Wuttinnoo-
aonk kah Wunnaſhauanittoomoh lohkauont
ame ummatwomooouh naſhpe wame menuh-
eſue menuhkeſuonk kah waantamooonk, yeu
aſhpe enniyeuonk kah yeuſh naſhpe ummay-
ſh niſh wajeyeugkiſh ummonchanatamwe, kah
nat pakodtattinnekontamooe anakauſuonk.

CHAP. IX.

Papaume Nanouwe Wekontomooonk.

GOD enninumauan wosketompae wekonta-
mooonk wuttinnepomantamooongane na-
oweyenonk kah ummenuhkeſuonk uſſenate
naſhpe pepenamooonk, kah yeu wekontamoo-
onk matta chekqſhattanooun, kah matta pogkod-
antamooun naſhpe chekeyeue wuttinnepoman-
amooongane quenauhikooonk uſſenate wane-
gik, aſuh machuk.

II.

Wosketomp ut pahketeahae wuttinniyeuonk
ahtauup nanoweyeuonk kah menuhkeſuonk wo-
kontamunate kah uſſenate ne wanegik kah
wuſſikkuttahikqut God, qut onch ohoſue, ne en-
nih woh penuſhau yeuwutch nanoweyeuonk.

III.

Wosketomp naſhpe uppenuſhaonk en mat-
cheteae wuttinniyeuonk mamuſſe wannehteau
wame nanowe menuhkeſuonk wekontamunate
papaſukq Naſhauanittue kah wadchanittue wa-
negik, kah yeu naſhpe ennih wuttinnepoman-

man being altogether averse from that good and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto.

IV.

When God converts a Sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin and by his grace alone inables him freely to will and to doe that which is spiritually good; yet so, as that by reason of his remaining corruption, he doth not perfectly nor only will that which is good, but doth also will that which is evil.

V.

The will of Man is made perfectly and immutably free to good alone in the state of Glory only.

CHAP X.

Of Effectual Calling.

ALL those whom God hath predestinated unto life and those onely, he is pleased in his appointed and accepted time effectually to call by his Word and Spirit out of that state of sin and death in which they are by nature, to grace and salvation by Jesus

mmoongane wosketomp nagwutteae sekeneam
e wanegik, kah nuppoo ut matcheseonganit,
nat tapenum nashpe wunnehenwonche me-
uhkesuonk quinnuppenate en Godut, asuh
uagwashwenate wutch quinnuppekompauonk.

IV.

God quinnuppinont Matcheseaenuh wutau-
oowunoo en monaneteae wuttinniyeuonk, kah
wutchippeninnuwaheuh wutch wuttinnepo-
antamooongane missinoe matcheseonk, kah
nashpe ummonaneteaonk wuttapenumwaheuh
nanowe wekontamunate kah ussenate nashaua-
nittuwe wanegik, qut onch ne nashpe ennomai
wutapehtunkooe aninnooonk mat pannuppe-
yeue kah webe wekontam ne wanegik, qut
onch wekontam ne machuk.

V.

Wosketompae wekontamooonk pannuppe-
yeue kah matohoslub nanoue wekontam ne webe
wanegik, webe ut sohsumooe wuttinniyeuonk.

CHAP. X.

Papaume Menuhkesue webkomaonk.

WAme yeug God pogkodtantamup en po-
mantamunate, kah yeug webe tapeneam
ut wunnehenwonche & wekontamwe ahquom-
pi wehkomonate nashpe Wuttinnoowaonk kah
Wunnashauanittoomoh wutche wuttinnepoman-
tamooongane nuppooe matcheseae wuttinni-
yeuonk en monaneteaonk kah wadchanittuonk

Jesus Christ, inlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone, and giving unto them an heart of flesh, renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ: yet so, as they come most freely, being made willing by his grace.

II.

This effectual Call is of Gods free and special grace alone, not from any thing at all foreseen in man who is altogether passive therein, until being quickned and renewed by the holy Spirit he is thereby enabled to answer this Call, and to embrace the grace offered & conveyed in it.

III.

Elect Infants dying in infancy, are regenerated and saved by Christ, who worketh when, and where, and how he pleaseth: so also are all other elect persons who are uncapable of being

out

naſhpe Jeſus Chriſt, wequaiyeukanont wuttin-nantamoooganooout Naſhauanittue kah wad-chanittue wohwohtamunate Manittooe tean-eaguaffiniſh, amaunumauont ukquſſukquanne wuttahhooout, kah enninnumauont weyauſue metahhaſh, wuskeeauont wekontamooongan-oonout, kah naſhpe wame menuhkeſue miſſug-kenuonk pogkodtantamauonate en ne wane-gik, kah menuhkeſue wutonchimont en Jeſus Chriſt, qut ne ennih nanowe peyauog wekon-amwaheoncheg naſhpe ummonaneteaonk.

I I.

Yeu menuhkeſue Wehkomaonk webe naſh-pe nanowe kah nahnaneyeue Manittooe mona-neteaonk, matta wutch niſhnoh teag negonne naumuk ut woskeompaut, newaj wosketomp moawe wutonchimau no pajeh pomantamwa-neau, kah wuskeheau naſhpe wunnetupanatam-we Naſhauanit yeu naſhpe tapenumwaheau nampoohamunate yeu wehkomaonk, kah at-tumunumunate Manittooe monaneteaonk yeu ut wehkomaonganit quoſhwunumauut, kah nookinumauut.

I I I.

Pepenauitcheg Ummukkieſumoh mukkieſue nuppehettit, nompe neeruog, kah wadchanoog naſhpe Chriſt, noh anakauſu ahquompak ant yeu, kah uttoh wekontog, kah ne ennih papan-me wame onkatoggeeg pepenauitcheg, nag noo-nenumwog en woskeche wehkomonate naſhr-

pe

outwardly called by the Ministry of the Word

IV.

Others not elected, although they may b
called by the Ministry of the Word, and ma
have some common operations of the Spirit, y
not being effectually drawn by the Father, the
neither doe nor can come unto Christ, an
therefore cannot be saved; much less can me
not professing the Christian Religion, be save
in any other way whatsoever, be they never
diligent to frame their lives according to th
light of nature, and the law of that Religio
they doe profess: And to assert and maint
that they may, is very pernicious, and to
detested.

CHAP. XI.

Of Justification.

THose whom God effectually calleth, he a
so freely justifieth, not by infusing right
ouſneſs into them, but by pardoning their si
and by accounting and accepting their perso
as righteous not for any thing wrought in the
or done by them, but for Christ sake alone;

Kuhkootomwehteae Wuttinnoowaonk.

IV.

Onkateggeeg mat pepenanitcheg tohkonog ue woh wehkomoog naſhpe Kuhkootomwehteae Wuttinnoowaonk, kah woh ahtoog nayhutche nanwe Naſhauanittue anakauſuongaſh ut onch tohneit matta menuhkeſuwe wutonhimanog naſhpe Wuwooſhimau, matta peyauog ah noonenumwog peyauononat Chriſt, anue gguhſe wosketompaog mat ſampoeahettit Chriſtiane Manittoowompooooonk woh wadhanoog tohkonogque anue nanawompatampe nakauſuog ſampwuſhonate uppomantamoongnpoout neaunak wuttinnepomantamooongane pequai; kah neaunak manittoowompae Wunnuntuonganit ne ſampeoaog, kah penooe enhadchekewonate aſuh wunnonwohtinnate ne noocheke woskehuwonoo, & ſekenordtoonoo.

CHAP. XI.

Papaume ſampwogquanittuonk.

NAg God menuhkeſue wehkomonche neh wuſſampweneheuh, matta naſhpe numwohtoonk wuttinnomaiyeumooout ſampweſeonk, qut naſhpe ahquoantamauaonk ummatcheſeenganooooaſh kah naſhpe ogquoantamauonate, kah attumunonate onatuh ſampweſehettit kah yeu ennih mat wutch niſhnoh teaeq ut nag anakauſimuk aſuh naſhpe nag uſſeetmuk, qut webe wutche oowehonk Chriſt, matta naſhpe

by imputing Faith it self, the act of believing, or any other Evangelical Obedience to them as their righteousness, but by imputing Christ's active obedience unto the whole Law, and passive obedience in his sufferings and death, for their whole and sole righteousness, they receiving and resting on him and his righteousness by Faith; which Faith they have not of themselves, it is the gift of God.

III.

Faith thus receiving and resting on Christ and his righteousness, is the alone instrument of Justification; yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead Faith, but worketh by Love.

III.

Christ by his Obedience and death did fully discharge the debt of all those that are justified, and did by the sacrifice of himself in the blood of his Cross, undergoing in their stead the pe-

naſhpe ogquoantamauonate en nag wunnamptamooonk nehenwonche, aſuh wunnamptamooe aſſeonk, aſuh niſhnoh wonkatuk wunaunchemookae Noſwehtamooonk, onatuh wuſſampweſeonganoo; qut naſhpe ogquoantamauonate aſſeae noſwehtamooonk Chriſt en mamuſſe Naumatuonk, kah wutonkquomomoe noſwehtamooonk, ut ootamehpunaongaſh, kah wunnuppooonganit wutche mamuſſe kah webe wuſſampweſeonganoo; nag attumunoog kah anwohſinooonaog Chriſtoh, kah wuſſampweſeonk naſhpe wunnamptamooonk, ne matta ahtauhetteeg wutche nehenwonche nagumau, ne ummagooonk God.

II.

Wunnamptamooonk naſhpe neyaneyeue attumunumooonk & anwohſinnooonaonk Chriſt, kah wuſſampweſeonk, yeu webe ſampweſeeompatamooeegahoooo, & wunnamptamooonk matta nonſyeumoo, qut wechaiyittoomoo wame ongatoganaſh wadchanittue monateaongaſh kah matta nuppooe wunnamptamooonganitnoo, anakauſu naſhpe womonittuonk.

III.

Chriſt naſhpe wunnoſwehtamooonk kah wunnuppoowonk pakodche oadtehteaup unnontuhquawhuttuonk wame ſampweſecheeg, kah naſhpe wuſſephauſuonk nehenwonche Naguen ut poſqheonk Uppummemunkapunneganit ſafamahwhaup neh nompe onkapunaougaſh niſh attumun

malty due unto them, make a proper, real, a
full satisfaction to Gods Justice in their behal
Yet inasmuch as he was given by the Fath
for them, and his Obedience and Satisfactio
accepted in their stead, and both freely, n
for any thing in them, their Justification is o
of free grace, that both the exact justice a
rich grace of God might be glorified in t
justification of Sinners.

IV.

God did from all eternity decree to justi
all the Elect, and Christ did in the fulnes
time dye for their sins, and rise again for th
justification: Nevertheless, they are not ju
fied personally, until the holy Spirit doth
due time actually apply Christ unto them.

V.

God doth continue to forgive the sins of tho
that are justified; and although they can nev
fall from the state of justification, yet they ma
by their sins fall under Gods fatherly displ
sure: and in that condition they have not

tumunumohetteupash, kah neh nompe aiyimup
musquantamooe wunnamuhkutee kah pakod-
che taphettuonk Manittooe sampweussеonganit
Qut onch newutche enninnumauop nashpe
Wutooshimau wutche nag, kah wunnoswehtam-
ooonk kah wattaphuaonk attumunumunash neh
nompe, kah naneeswe nanowe, matta wutch
nishnoh teag ut nahog, wussampwe, ogquanittu-
onganoo webe wutch nanowe monaneteaonk,
wonk naneeswe piuhsuke sampwe assеonk, kah
wenauwetue monaneteaonk God woh sohsum-
wahtinnash ut wussampweseonganit matchese-
aenuog.

IV.

God wutche micheme kesantamup sampwe-
neheonate Pepenauitcheg, kah Christ ut num-
wohtae ahquompi nuppoop wutche ummatche-
seonganoooash, kah wonk omekeep wutch wus-
sampweseonganoo, Qut onch mat howanoooe
sampwenehtoog no pajeh wunnetupanatamwe
Nashauanit ut wunne ahquompi ussеae Christ
anninnumauau.

V.

God nagwutteanum ahquoantamauonate um-
matcheseonganash wame pepenauitcheg, kah
tohkonogque matta woh penushaog wutche
sampweseae wuttinniyeuonk, qut onch woh
penushaog nashpe ummatcheseonganoash ut
kenugke Manittooe wutooshimooe musquan-
tamoooonk, kah yeuut wuttinniyeuonk. God

matta

ally the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their Faith and repentance.

VI.

The Justification of believers under the old Testament, was in all these respects one and the same with the justification of Believers under the new Testament.

CHAP. XII.

Of Adoption.

ALL those that are justified, God vouchsafeth in and for his only Son Jesus Christ to make partakers of the grace of Adoption, by which they are taken into the number, and enjoy the Libertyes and Priviledges of the Children of God, have his Name put upon them, receive the Spirit of Adoption, have access to the throne of Grace with boldness, are enabled to cry Abba Father, are pitied, protected, provided for, and chastned by him as by a Father. yet never cast off, but sealed to the day of Redemption, and inherit the Promises as Heirs of everlasting salvation.

CHAP.

natta yoyatcheh wunnompentumauoh wequa-
eue wuttinuſſuonk, no pajeh hohpaheahettit
uhhogkauh, & ſampoahettit ummatcheſeong-
nooaſh, kah peantamohettit wutch ahquoan-
mоadtuonk kah wuskeheahettit wunnatmp-
mooonganoo kah aiuskolantamooonganoo.

VI.

Sampwogquahittuonk wunnamptamwaenuog
t kenugke nukkone Teſtament paſukqunnuoo,
ah nenanyenoo ut wame yeuſh natwontamoc-
ngaſh nathpe wuſſampweſeonk wunnamptam-
aenuog ut kenugke wuske Teſtament.

CHAP. XII.

Paſamut Wunnaumonakonittuonk.

GOdut & wutche oowſuonk noowebe wun-
naumonuh Jeſus Chriſt enninumauau ſamp-
weſecheg Wunnaumonahkonittue monatteteau-
nk, ne nathpe neemunoog ogkemaonganit, kah
htanog nanaweyenongaſh & wunnegenuongaſh
Minittoe wunneechanoh & ooweſuonk ponum-
noneau, & attumunumwog wunaumonakonit-
ue Naſhauanit, & chipinooe mat wabeſue *ntyuog*
n ketaſſootamooe monaneteae appuongnit, &
penumwaheoog nopoſinat Abba Noolhin kit-
amonteanumoog, wadchanoog, quoſhauehtauo-
g, & ſalamatahwhoog nathpe nagum netatuppe
aſhpe wuttooſhimau, qut onch matta pogkenoog
ut kahkinneaſukoſuog en manowhuttue keſuk-
d, & ahtauog quoſhodtuongaſh netatuppe ayu-
kottumauomukkeeg micheme waqchanittuonk.

CHAP. XIII.

Of Sanctification.

THey that are effectually called and re
nerated being united to Christ, havin
new heart, and a new spirit created in the
through the virtue of Christs death and re
rection, are also further sanctified really &
sonally through the same virtue, by his W
and Spirit dwelling in them, the dominion
the whole body of sin is destroyed, and the
veral lusts thereof are more and more weak
and mortified, and they more and more qui
ned, and strengthened in all saving graces,
the practice of all true holiness, without wh
no man shall see the Lord.

II.

This Sanctification is throughout in t
whole man, yet imperfect in this life, there
bide still some remnants of corruption in ev
part, whence ariseth a continual and irrec
cileable war, the flesh lusting against the spi
and the spirit against the flesh.

III.

CHAP XIII.

Papaume Wunnetupanatamooonk.

NAg menuhke wehkomoog kah nompe neetuog naſhpe ummooſogqueonganoo hriſtut ahtauog wuske metah, & wuske naſhanit kezteauonaoh; naſhpe menuhkeſuonk unnuppooonganit kah omohkeonganit Chriſt nkoue, wunnantuhkuttee, kah howanoooge unneetupanatamheoog; kah naſhpe ne nane mmenuhkeſuonk naſhpe Wuttinnoowaonk & aſhauanit Chriſt ne appehtunkhetticheh, ſonmooonk mamuſſe matcheſeae wuhhogkuh guatauan, kah chadchaubeyeue matchekodntamooongaſh yeu matcheſeae wuhhogkuh, ue kah anue noochumwehteauunaſh & nehunaſh, kah anue moocheke quaquakqheoog, h menuhkheoog ut wame wadchanittue moneteaongaſh uſſenate wame wunnamuhkute wunnetupanatamwe uſſeongaſh niſh netohmatta howan wohnauoh Lordoh.

II.

Yeu wunnetupanatamooonk appehtunk maſſe wosketompaut, qut yeuut pomantamooganit matta panupheau aſh nagwutteohtaaſh whutche aninnoowe askqſhungiſh ut niſhnoh ippe, kah yeu wutch oomoooo nagwutteae h mat wunnohteae konkitteaattuongane matmpog, weyaus kodnuſhau naſhauanitto, kah ſhauanit kodnuſhau weyauſoh.

III.

In which war, although the remain
corruption for a time may much pre
yet through the continual supply of stren
from the sanctifying Spirit of Christ, the
generate part doth overcome, and so the S
grow in grace, perfecting holiness in the
of God.

CHAP. XIV.

Of saving Faith.

THE grace of Faith, whereby the E
are enabled to believe to the saving
their souls, is the work of the Spirit of Chri
their hearts, and is ordinarily wrought by
Ministry of the Word; by which also, and
the administration of the Seals, Prayer,
other means, it is increased and strengthene

II.

By this Faith a Christian believeth to be t
whatsoever is revealed in the word, for the
thority of God himself speaking therein,
acteth differently upon that which each p

III.

Yeunt mattompog tohkonogque nagwutteoh-
e aninnoowonk wutch ahquompi woh moo-
eke tohkauan, qut onch nashpe nagwutteae
nnummoadtuonganit wunnetupanatamwa-
wae menuhkesuonk Wunnashauanit Christ,
etue chippe pish maumachish tohkauan, kah
u wutch pish ennih wunnetupanatogeeg pish
etuog ut monaneteaonk, pannuppehettinate
unnetupanatamoooonk ut wabesuongane qush-
nganit God.

CHAP. XIV.

Papaume wadchanittue Wunnamptamoeonk.

WUnnamptamoe Monaneteaonk ne nash-
pe Pepenapitcheeg tapenumwaheoog
nnamptamunate en wadchanonate ukkotea-
gkounoo ne wutanakausuonk Wunnashaua-
noonoh Christ, kah nonnagwutteae anakau-
mmoo nashpe kuhkootomwehteae Wuttinnoo-
aonk; ne wonk nashpe, kah nashpe aninnum-
uttuonk Menuhketeausue kuhkinneahongash,
antamoooonk, kah onkatoganash aninnumo-
tuonganu moocheketeauun & menuhketeauun.

II.

Yeu nashpe Wunnamptamooonk Christianu-
in wunnamptam nishnoh teagq ne woshwun-
umuk ut wuttinnoowaonganit, ne wunnamuh-
utteyeuuk, webe wutche ummenuhkesuonk
od nehenwonche yeunt keketoohkont, kah
epenooe usseen neaunak nishnoh wussukwhon-

cular passage thereof containeth, yielding ob
dience to the commands, trembling at t
threatnings, and embracing the promises
God for this life, and that which is to com
But the principal acts of saving Faith, are a
cepting, receiving, and resting upon Chr
alone, for justification, sanctification, and et
nal life, by virtue of the covenant of Grace.

III.

This Faith, although it be different in d
grees, and may be weak or strong, yet it is
the least degree of it different in the kind
nature of it (as is all other saving grace) fro
the faith and common grace of temporary b
lievers; and therefore, though it may be ma
times assailed and weakned, yet it gets t
victory, growing up in many to the attainme
of a full assurance through Christ, who is bo
the Author and Finisher of our Faith.

ne chadchaubeyeuuk ut wuſſukwhonganit, oſwehtauont annooteamooongaſh nunnuk-ont quogquohtoaongaſh, kah attumunont Ma-toe quoſhodtuongaſh wutch yeu pomantam-oonk, & wutch pomantamooonk ne paomoo-. Qut negonneyeue uſſeongaſh wadchanittue Vunnamptamooonk niſh attumunumunate, nee-unumunate, & anwohſinnowontamunate we-Chriſt, wutch ſampwogquanittuonk, wun-eetupanatamooonk, kah micheme pomantam-oonk naſhpe ummenuhkeſuonk monaneteae Vunnoowaonk.

III.

Yeu Wunnamptamooonk tohkonogque pe-nooweyeuoo ut chippaiyeuut, kah woh noo-umwi, kah menuhki, qut onch ut wuttinuſſin, ah wuttinnepomantamoooonganit pepenooowe-éuoo (neyane wame onkatoganaſh wadcha-ittue monaneteaogaſh) wutche wunnamptam-oonk, kah nanwe monaneteaonk ahquompi-eue wunnamptamwaenuog; kah yowutche okonogque woh moochekit nompe aiyenuh-eaumoo, kah noochumweteaumoo, qut onch naumachiih piſh ſohkuhſeumoo, kah ut monae ſhpekin en attumunumaunate pahkontamwe nnooſuonk naſhpe Chriſt, noh waj kutchiſſik, ah noh adt pakodche kezteauſik noonamp-amooonganun.

CHAP. XV.

Of Repentance unto Life and Salvation.

I. Such of the Elect as are converted at ripe years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them Repentance unto Life.

II. Whereas there is none that doth good, and sinneth not, and the best of men may through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath in the Covenant of Grace mercifully provided that Believers so sinning and falling be renewed through repentance unto Salvation.

III. This saving Repentance is an Evangelical Grace, whereby a person being by the holy Ghost made sensible of the manifold evils of his sin, doth by Faith in Christ humble himself

CHAP. XV.

Papaume Aiuskoiantamooonk en Pomantamoo onganit kah Wadchanittonganit.

PEpenauitcheeg nag mat quinnuppenomuk-kuppaneeg ut ummukkiesunaout, qut tannuppomantamopaneeg ut wuttinne pomantamooongane wuttinniyeuonganit, kah yeuut wuttinninneumuhkussuog moocheke matchekodtantamoongash kah wekontamooongash, God ut ummenuhkesue wehkomuaonk wuttinnummauoh aiuskoiantamooonk en pomantamooongahit.

I I.

Tokonoggue matta howan wunneseit, kah matta matcheseit, kah anue wanekitcheg nashpe alookekodteamooe menuhkesuonk wutanninoo onganooout nish apehtunkquog, kah qutchuae menuhkesuonk woh penushaog en mishe matcheseongash, kah musquantamhuaongash, qut onch God ut Monaneteae Wunnoowaonk kitteamonteanitteae quagwashwehtam, ne Wunnamptogeeg matchesehettit, kah penushahettit, woh wuskeheoog nashpe aiuskoiantamooonk en Wadchanittinnate.

I I I.

Yeu wadchanittue Aiuskoiantamooonk wunnaunchemokae Monaneteaongaeuoo, ne nashpe woskeomp waamattamwaheau nashpe wunnenupanatamwe Nashauanit papaume ummishe kah woskehuwae matcheseonk, kah hohpaheau wuhhogkuh nashpe Wunnamptamooonk ut

Christ

for it with godly sorrow, detestation of it, and self-abhorrency, praying for pardon & strength of Grace, with a purpose and endeavour by supplyes of the Spirit, to walk before God unto all well-pleasing in all things.

IV.

As Repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof; so it is every mans duty to repent of his particular known sins particularly.

V.

Such is the provision which God hath made through Christ in the Covenant of Grace, for the preservation of Believers unto salvation, that although there is no sin so small, but it deserves damnation; yet there is no sin so great, that it shall bring damnation on them who truly repent; which makes the constant preaching of Repentance necessary.

CHAP

Chriſtut, naſhpe Manittooe neuwantamooonk, & ſekeneamooonk, kah nehchanumau wuhhogkuh, wutche peantamauont ahquo antamoadtuonk & monaneteae menuhkeſuonk, kah kodtantam kah menehteanittam naſhpe Naſhquanittue aninnumoadtuonk pomuſhonate ut anaquabit God en wame wekontamunate ut wame teanteaguaſſiniſh

IV.

Neyane Aiuskoiantamooonk woh nagwutteayeuoo naſhpe mamuſſe nuppomantamoo, onganunnonut waj ennomai wuhhogkat nuppooonk, kah qutchuaongaſh yeu wuhhogkat nuppooonk, neyane nolwehtamoooonganeuoo niſhnoh wosketomp nanaſiyeue aiuskoiantammunate wunnanaſiyeue wahteaue matcheſeongaſh

V.

Neonagk aninnumoadtuonk ne God quagwaſhwehtam naſhpe Chriſt ut monaneteae wunnoowaonk, wutche pohquohwhunonate Wunnamptoggeeg en wadchanittuonk, ne tokonogque mat matcheſeonk peaſinninnoo, qut tumhouwomoo awakompanaonk, qut onch matta matcheſeonk anue miſſi paudtaunonate awakompanaonk nag wunnamuhkuttee aiuskoiantamohettit, kah yeu wutch ayimmooooaſh nagwutteae kuhkootomoadtin aiuskoiantamoöonk ne anue quenauhuagk.

CHAP

CHAP. XVI.

Of Good Works.

GOOD works are only such as God hath commanded in his holy word, and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretence of good intentions.

II.

These good works done in obedience to Gods commandments, are the fruits and evidences of a true and lively Faith, and by them Believers manifest their thankfulness, strengthen their assurance, edifie their Brethren, adorn the profession of the Gospel, stop the mouthes of the adversaries, and glorifie God, whose workmanship they are, created in Christ Jesus thereunto, that having their fruit unto holiness, they may have the end eternal life.

III.

Their ability to doe good works is not at all of themselves, but wholly from the Spirit of Christ: And that they may be enabled there-

unto

CHAP. XVI.

Papaume Wunnanakauſuongaſh.

WUnnanakauſuongaſh webe yeuſh niſh God annooteamutchiſh ut wunneetupatamwe wuttinnoowaonganit, kah matta yeuſh niſh namehteamukiſh aſuh miſhkomukiſh naſhpe wosketompaog naſhpe pogkinnumoe kiſſoppitteae kodtantamooonk, aſuh naſhpe niſhnoh adtohtoonk wunne kodtantamooongaſh.

II.

Yeuſh wunnanakauſuongaſh uſſeenaſh noſwehtamunate Manittooe annooteamooongaſh niſh meechummuongaſh, kah kuhkinneaſuongaſh wunnamuhkuttee kah pomantamooe wunnamptamooonk, kah yeuſh naſhpe wunnamptoggeeg woſhwunnumauoog wuttabuttantamooonganoo, menuhkheoog uppahkontamwe annooſuonganoo, wekkekonittuog oowemattituonganoo, ſohſumwaheoog oonaunchemookoo ſampooaonk, kah kuphamauaog wuttoonooaſh aiyeukonukqhetticheh, kah ſohſumoounnaog God, noh ukkezteauoh naſhpe Chriſt en wunnakauſuongaſh, onk ahtauhettit wunneetupanatamwe meechumuongaſh woh ahtauog woh kukquoſhik micheme pomantamooonk.

III.

Wunnamptoggeeg tapennumwaheoog uſſeen wunnanakauſuogaſh, matta toh hen wutch nehenwonche naguman, qut mamuſſeyeuo wutch Wunnaſhauanittoomoh Chriſt, kah onk wutch

tapenu

unto, besides the graces they have already received, there is required an actual influence of the same holy Spirit to work in them to will and to doe, of his good pleasure; yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them.

IV.

They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to doe more then God requires, as that they fall short of much, which in duty they are bound to doe.

V.

We cannot by our best works merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them, and the glory to come; and the infinite distance that is between us, and God, whom by them we can neither profit, nor

satisfie

tapenumwaheoog wunneuſſeenate chonchippe monaneteaongaſh niſh mahche attumunumhettupaſh uſſeae menuhkeſuonk wutch yeu nane Naſhauanit quenauhuagk anakauſuwehtanonate wehkontamunate kah uſſeenate, neaunak wunne Manitoe tapeneamooonk. Qut onch yeu wutch matta woh nanompanuſſeog onatuh matta anonoog uſſenat niſhnoh wunnoſwehtamooonk, qut webe naſhpe wogkauanittamooonk Manittoe Maſhauanit, qut woh menehteanittamwog wogkouanittamunat Manittooe monaneteaonk ne appetunkqhettit.

IV.

Nag ahtauhettit naſhpe wunnoſwehtamooonganoo anue mohſakiſh noſwehtamoe chippaiyeuaſh niſh niſhnoh miſſinnin woh ahtou yeuut pomantamooonganit, noonenumwog moocheke uſſenate onk ne God anooteamit, nux nootonumwog uſſenate yeuſh wunnoſwehtamooongaſh niſh God anoononcheh.

V.

Nunnoonenumumun naſhpe noonanakauſuonganunonaſh tumhouonate ahquoantamoadtuonk matcheſeonk kah micheme pomantamoonk wutch wunnutcheganit God, newaj ne mohſag chippinumooonk ut naſhaue nutanakauſuonganunonaſh, & ſohſumooonk ne paomoouk; kah mat wohkukquoſhik naoſukkoadtuonk ne naſhaue nenawun, kah God noh nunnoonenumumun wutchaiyeuwononate naſhpe noonanakauſu

satisfie for the debt of our former sins; but when we have done all we can, we have done but our duty, and are unprofitable servants: And because as they are good, they proceed from his Spirit, and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of Gods judgment.

VI.

Yet notwithstanding, the persons of Believers being accepted through Christ, their good works also are accepted in him, not as though they were in this life wholly unblameable and unreproveable in Gods sight, but that he looking upon them in his Son is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.

VII.

Works done by unregenerate men although for the matter of them they may be things which God commands, and of good use both

akauſuonganunnonaſh, aſuh taphumunato
utch nukkone matcheſeae nutinontaquawhut-
aonganunonaſh, qut uſſeog wame woh ne aſe-
g nutuſſeemun webe nunnoſwehtamooonga-
un mat toh unnompamukquſſue wuttinnin-
eumeneunk. Kah newaj nutahakauſuonganun-
onaſh webe wunnegenaſh, newaj oomoooaſh
utch Wunnaſhauanitoomoh God, kah neane
aſhpe nenauun uſſeenaſh niſhketeanunaſh, kah
enukkinumunaſh naſhpe monataſh noochum-
eſuongaſh, kah mat panuphettuongaſh, noo-
enumooooaſh neepaunnate anaquohtag wuſ-
impweſeonk Manittooe wuſſittunooongaſh.

VI.

Qut Wunamptogeeg tapeneunkquſſuog naſh-
Chriſt, kah oonanakauſuonganoooaſh wut-
peneamunaſh, kah tokonogque yeuut pomat-
mooongasit matta wutchimmomukkeeg, qut
mpweſeae auskomoog naſhpe God, qut onch
peneam moninneauonate ut Wunnaumonuh,
hattumunnonate kah onkquatauonate ne pah-
yeunk, tohkonogque monataſh noochumwe-
ongaſh, kah mat panuphettuongaſh weechan-
utteumooaſh.

VII.

Wutanakauſuongaſh mat quinnuppekompau-
heg tohkonogque wutche wutteagwenooo-
k woh anoonomukiſh naſhpe God, kah woh
noompatamunaoaſh kah onkatoggeeg: qut
ch newaj mat oomoomunooaſh wutche ne-

to themselves and to others; yet because they proceed not from an heart purified by Faith, nor are done in a right manner, according to the Word, nor to a right end, the glory of God; they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God, and yet their neglect of them is more sinful and displeasing to God.

CHAP. XVII.

Of the Perseverance of the Saints.

I. THey whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved.

II. This Perseverance of the Saints depends not upon their own free will, but upon the immutability of the Decree of Election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ, & union with him, the Oath of God,

tahhut ne pahketeauun naſhpe wuttinnoowaonk, kah matta uſſeeunaſh ut ſampwe enniyeuonk neaunak Wuttinnoowaonk, aſuh en ſampwi natwontamoooganit, ne wuſſohſumoooonk God, yowutche matchittaſh, kah matta tapenunkquodtinnooaſh God, kah matta wuttapenumwahikkoonnaſh wosketompaog attumunumunate Monaneteaonk wutch Godut; qut yeuſh anakauſuongaſh matta uſſeenate, yeu anue matchit, kah matta ooſikkitteahikkooun God.

CHAP. XVII.

Papaume nagwutteaeyeuoooonk Wunnetupanatamweyeuitcheg.

YEuuh God attumuoncheh ut womonegane Wunnaumonuh, & menuhkeſue wehomoncheh kah wunneetupanatamwaheoncheh naſhpe Wunnaſhauanittoomoh, matta woh mauſſeyeue aſuh wohkukquoſhinnooe penuſhaog wutche monaneteae wuttinniyeuonk, qut wunnamuhkuttee piſh nagwutteaeyeuoooog kah meheme wadchanoog.

II.

Yeu nagwutteaeyeuoooonk Wunneetupanatamweyeuitcheg matta oomoouunoo wutche nenwonche nanowe wuttenantamoooganit, qut wutch matta uhhoſueyeuoooonk pepenanooe keſantamoooonk, wutche nanoue & mat ohoſue womonittuonk God Wuttooſhimau wutche unnenuhkeſuonk wuttumhowaonk kah peantamwanſhehteaonk Chriſt, kah moſogqheaonk

the abiding of his Spirit, and the seed of God within them, and the nature of the covenant of Grace, from all which ariseth also the certainty and infallibility thereof.

III.

And though they may through the temptation of Satan, and of the world, the prevalency of Corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins, and for a time continue therein, whereby they incur Gods displeasure, and grieve his holy Spirit, come to have their graces and comforts impaired, have their hearts hardned, and their Consciences wounded, hurt and scandalize others, & bring temporal judgments upon themselves; yet they are and shall be kept by the power of God through Faith unto salvation.

CHA

aſhpe nagum Wutchekewaonk God, kah ap-
ehtunkooonk Wunnaſhauanittoomoh, Manit-
ooe ooskanneem ut nahoh, kah wuttinne po-
nantamoooganit Monaneteae wunnoowaonk,
iſh wutch wame oomoooo wunnamuhkutte-
euuk, kah mat wunnompoohkonittuonk yeu
onaneteae nagwutteaeyeuoooonk wunneetu-
anatamweyeuitcheg.

I I I.

Kah tohkonogque woh momanch pentuhaog
n mogke matcheſeongaſh naſhpe Mattanittue
ah muttaohke qutchuaongaſh, kah anninnooe
mmenuhkeſuonk ne appehtunkqhettit, kah
waj matta auwahteang oowadchanuae anin-
umoadtuongaſh, kah yeuſh ut matcheſeongaſh
utch nawhutche ahquompi woh appuog, niſh
aſhpe nookinnumanaog wuhogkauh muſquan-
mooonk God, kah noowanittamwaheaeg oo-
eetupanatamwe Wunnaſhauanittoomoh, kah
ewehteauog monanumaonganoooaſh kah tap-
eaonganoooaſh, kah menuhketeahhaheoog &
oochumwetahwhoog, ooſittumwuttahhaonga-
oooaſh aſuh ummequontamwutteahaonganoo-
aſh, kah woskeheoog, kah wuttamanatamwa-
eoog onkatoggeeg, kah nookinnumanaog
wuhhogkauh muttaohke ooſittumooongaſh, qut
nch wadchanoog, kah piſh wadchanoog naſh-
e unamenuhkeſuonk God, naſhpe wunnamp-
mooonk en wadchanittuonganit.

CHAP. XVIII.

Of the Assurance of Grace and Salvation.

I. Although temporary believers, and other unregenerate men may vainly deceive themselves with false hopes & carnal presumptions of being in the favour of God, and state of salvation, which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him may in this life be certainly assured that they are in the state of grace, and may rejoyce in the hope of the glory of God, which hope shall never make them ashamed.

II. This certainty is not a bare conjectural and probable perswasion, grounded upon a fallible hope, but an infallible assurance of faith, founded on the blood and righteousness of Christ revealed in the Gospel, and also upon the inward evidence of those graces unto which promi-

CHAP. XVIII.

Papaume Pahkontamoe anoosuonk Monanetteank kah Wadchanittuonk.

I. Ohkonogque ahquompiyeue wunnamptoggeeg, kah onkatoggeeg mat nompe neetcheg woh tahnooche asookekommaog wuhogkauh nashpe pannoowae annoosuongash, & syausue natwontamooongash papaume wuttauonganoo Manittooe oowomoausuonk, kah adchanittue wuttinniyeuonk, ne wutanoosunk pish paguadtauun; qut onch nag wunnaunkutteyeue wunnamptamehettit ut Lord Jes, kah panketeahae womonahettit, kah kodonuhabetdit ut wame wunnegen ummehontamwutteahaonganit ut anaquabit, woh uut pomantamooonganit altumunoog pahontamwe annoosuonk papaume wuttahtauonnoo monaneteae wuttinniyeuonk, kah woh nskonanatamwog ut anoosuonganit wussohmooonk God, kah ne anoosuonk mat wuskodchuwahikkoounneau.

II. Yeu wunnamunkutteyeuuk matta tahnooche ah paquadcheyeue nupweshasooaonganinnoo tyimuk nashpe asookekodteamooe anoosuonk, ut mat asookekodteamooe pahkontamwe wunamptamooe annoosuonganuoo, ne oomoooo wutche oosqheonk kah sampweseonk Christ, wohkwunnumuk ut oonaunchemookae wuttinoowaonk, kah wutche annometahae wanwa-

promises are made, and on the immediate wi
ness of the Spirit, testifying our Adoption, an
as a fruit thereof, leaving the heart more hum
ble and holy.

III.

This infallible assurance doth not so belo
to the essence of Faith, but that a true believ
may wait long and conflict with many diffi
ties before he be partaker of it; yet bei
inabled by the Spirit to know the things whi
are freely given him of God, he may withe
extraordinary revelation, in the right use
ordinary means attain thereunto: And there
fore it is the duty of every one to give all di
gence to make his calling and election sure
that thereby his heart may be enlarged in peac
and joy in the holy Ghost, in love and thank
fulness to God, and in strength and cheerfu
ness in the duties of obedience, the proper
fruits of this assurance; so far is it from incli
ning men to looseness

IV. Tru

onk yeuſh monaneteaongaſh niſh en Manittoe quoſhodtuongaſh kezteaumukiſh, kah wutche pahke wauwaonk Wunnaſhauanittoomoh God, ne pohquttuk Noonanmonakonitteaonganun, ut-tiyeu naſhpe metah anue moocheke hohpateaun, kah wunneetupanatamwahteauun.

III.

Yeu matta aſookekodteamooe pahkontamwe annooſuonk matta tatappeyeue wutchiinnoo en wutteaggunnooooonganit Wunnamptamooonk, qut wunnamuhkuttee wunnampeamwaen woh ſepe pahtuſſu, kah woh nogkuſhkom miſhe unk-queneunkquokiſh aſquam yeu attumanumook, qut onch tapenumwaheont naſhpe Naſhauanit wahteanunate teanteaguaſſiniſh nanowe enninnumauonukiſh wutch Godut, yeu pahkontamwe anpoſuonk woh attumunumun naſhpe lamp-wi auwahteaouk nanwe ayinnumoadtuongaſh, ne tohut Manittooe oowohwunnumooongaſh, kah yowutche noſwehtamooonganuoo nuhnoh miſſinnin menuhke uſſenate oowehkomooa-onk, kah uppepenamooonk, onk ne naſhpe wut-tah woh miſheteauun ut wunnohteaonk, kah miskouanatamooonk wunneetupanatamwe Na-ſhauanit, ut womonittuonk kah tabuttantam-ooonk en Godut, kah ut mennhkeſuonk kah taphettuonk, ut oonanchemookae noſwehtam-ooongaſh niſh nanahſiyeue meechummuonganu-ooaſh pahkontamwe annooſuonk, ne matta ut-nanumooun tahnooche pomantammaan.

IV Pah

IV.

True Believers may have the assurance of their salvation divers wayes shaken, diminished and intermitted, as by negligence in preserving of it, by falling into some special sin, which woundeth the Conscience, and grieveth the Spirit, by some sudden or vehement temptation, by Gods withdrawing the light of his countenance, suffering even such as fear him to walk in darkness, and to have no light; yet are they neither utterly destitute of that seed of God, and life of Faith, that love of Christ and the Brethren, that sincerity of heart and conscience of duty, out of which by the operation of the Spirit, this assurance may in due time be revived, and by the which in the mean time they are supported from utter despair.

CHAP. XIX.

Of the Law of God.

GOD gave to *Adam* a Law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of Knowledge

IV.

Pahkontamwe annooſuonk ne wunnamuh-
uttee wunnamptogeek ahtanog papaume oo-
adchanaonganoo woh moocheke chippee
unnukſhadtauun, pewehteauun, & papamſhad-
auun, neane naſhpe mat nanawontamwe nana-
wehtinnate, aſuh naſhpe uppenuſhaonganoo ut
awhutche nanaſiyeue matcheſeonk, ne noo-
humwehtahamoooo mehquontamwutteaha-
onk, kah neuantamwaheau Wunnaſhauanittoo-
noh God, aſuh naſhpe nawhutche tiadche, kah
ihchue Qutchuwaonk aſuh naſhpe amauunnam-
oonk wequaiyeue Lordeue wuttinuſſuonk, ne
naſhpe quaſhoncheeg God pomſhaog pohke-
ahtu, kah matta wequaiyeumooog, qut matta
wameyeue quenauhikkooog Manittooe ooskan-
neem, Wunnamptamoe pomantamoonk, ne
womoauſuonk Chriſt, kah weemattineunk, ne
pahketeahaonk, & mehquontamwutteahae nof-
wehtamooonk, yeuſh wutch naſhpe Naſhaua-
nittue wutanakauſuonk yeu pahkontamwe an-
nooſuonk woh wonk pomantamwahteauun;
kah uttiyeuſh naſhpe ahquompiyeue wadchano-
og wutch mat annooſeinnate.

CHAP. XIX.

Papaume Manittooe Naumatuonk.

GOD enninnumauop *Adam* nanowe nof-
wehtamooe Naumatuonk ne wuſſukwho-
u ut wuttahhut, kah nanaſſiyeue annooteamoo-
onk mat meechuinnate mehtukque meechum-

muonk

Knowledge of good and evil, as a Covenant of Works, by which he bound him and all his posterity to personal, entire, exact and perpetual obedience, promised life upon the fulfilling, and threatned death upon the breach of it, and indued him with power and ability to keep it.

II.

This Law so written in the heart, continued to be a perfect Rule of righteousness after the fall of man, & was delivered by God on mount Sinai in ten Commandments, and written in two Tables; the four first Commandments containing our duty towards God, and the other six our duty to man.

III.

Beside this Law commonly called Moral, God was pleased to give to the people of Israel as a Church under age, Ceremonial Laws, containing several Typical Ordinances, partly of Worship, prefiguring Christ, his Graces, Actions, Sufferings

muonkwahteaumuk wanegik kah machuk, neane anakauſuongane Wunnoowaonk, yeu naſhpe annooteamoo God kiſhpiſſue *Adam* kah wame wuttinneetuonk howanoooe, mamuſſeyeue, piuhſuke, kah nagwutteae noſwehtamunate, kah quoſhomop pomantamoonk noſwehtamohettit kah ukquogquohtomuh nuppooonk pohqunnumhettit yeu naumatuonk, kah tapenumwaeau yeu uſſenate.

II.

Yeu Naumatuonk neaneyeue wuſſukwhoſu ut wosketompae wuttahut nagwutteohteau mache wosketompae penuſhaonk piuhſuke kah mpweſeae kuhkuhheeg, kah ompetak naſhpe God magun ut Sinaie wadchuut, ut piogquttaſh annooteamooongaſh, kah wuſſukwhoſu ut neeinaſh Tableſaſh, negonne yauunaſh Annooteamooongaſh kukkuhkootomunkqunanonaſh nunnoſwehtamooonganun en nogque Godut, kah onkatogge nequtta tahſhinaſh nunnoſwehtamoonganun en nogque wosketompaut.

III.

God matta webe enninnumauop yeu Naumatuonk ne hettamuk mat oſoowunnamooe aſuh Moral Naumatuonk, qut onch tapeneam enninnumauonate Iſraelle miſſinnumuog neane ootowekooe noeuwehkomunk Ceremoniaſſe uh oſoowunnamooe Naumatuongaſh, niſh oſhwunnunaunkqueagiſh monataſh kuhkinneaue, kah wowoſſumooe Kuhkoowaongaſh kuh-

kinnea

Sufferings and benefits, and partly holding forth divers Instructions of Moral Duties: All which Ceremonial Laws being appointed only to the time of Reformation, are by Jesus Christ the true Messiah and onely Law giver, who was furnished with power from the Father for that end, abrogated and taken away.

IV.

To them also he gave sundry Judicial Laws which expired together with the state of that People, not obliging any now by virtue of that Institution, their general equity only being still of moral use.

V.

The Moral Law doth for ever bind all, as well justified persons as others, to the obedience thereof and that not only in regard of the matter contained in it, but also in respect of the Authority of God the Creator, who gave it;

neither

tinneasuonganeuoonash Christ, Ummonanetea-
ongash Wutusseongash, Wuttamehpunaongash,
kah wunnegenuongash peaonukqueagish wutch
Christ, kah weshwunnumunkqueagish monatash
kuhkootomuhteaongash papaume mat oſowun-
namooe asuh Moralle noſwehtamooongash;
Wame nish Ceremonialle asuh oſowunnamoe
Naumatuongash annooteamooongash webe no
pajeh wusketeaongane ahquompiyeuoout poh-
qunnumunash, & amaunumunash nashpe Christ
wunnamuhkuttee Messiah, kah webeyeue Nau-
matuonganehteaenin, noh attumunuk menuh-
keſuok wutch Wutooſhimau yeu wutch nat-
wontamooonganit.

IV.

Yeu wonk enninnummauop monatash ooſit-
tumooe Naumatuongash, nish moae amaunum-
unash nashpe wuttinniyeuonk yeug mishinnim-
uog, kah mat annooteamooe kishpishinnooash
nishnoh howan nashpe ukkuhquttumooe me-
nuhkeſuonk, qut webe wunnanwe ſampweuſſe-
onganoo nagwutteahteau wutch mat oſowun-
namoe asuh Moralle kuhkootomuhteaonk.

V.

Mat oſowunnumooe asuh Moralle Nauma-
tuonk nagwutteae annooteamooe kishpishu wa-
me, matta wonkatogeg, qut nehenwonche ſamp-
wogquenumitcheg yeu noſwehtamunate, kah
no matta webe wutche wutteagweyeuoonk na
ohtaeh, qut onch wutche Ummenuhkeſuonk

God

neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.

VI.

Although true Believers be not under the Law, as a Covenant of Works, to be thereby justified or condemned, yet it is of great use to them as well as to others, in that, as a Rule of life, informing them of the Will of God, and their duty, and directs and binds them to walk accordingly, discovering also the sinfull pollutions of their nature, hearts and lives, so as examining themselves thereby, they may come to further conviction of humiliation for, and hatred against sin, together with a clearer sight of the need they have of Christ, and the perfection of his obedience. It is likewise of use to the Regenerate, to restrain their corruptions, in that it forbids sin, and the threatnings of it serves to shew what even their sins deserve, and what

God noh wame kezteunk, noh yeu ayik Nau-
matuonk, Kah Chriſt ut wunaunchemokae wut-
nnoowaonk matta wutamaunnumooun, qut
noocheke mennuhketeaunn yeu annooteamoog
ſhpiſſnonk.

VI.

Tohkonogque wunnamuhkuttee Wunnamp-
ggeeg mat agwoppehheoog Naumatuonk ne-
ne anakanſuongane Wunnoowaonk kah yeu
ſhpe matta ſampweneheoog aſuh awakompa-
heoog, qut onch moocheke oonenehikqun-
eau kah onkatoggeeg, nanahſiyeue, newaj ne-
ne pomantamooe kuhkuhheeg oowahteauwa-
ikqunneau papaume wuttenantamooonk God,
ah wunnoſwehtamoooganoo kah ukkuhkoo-
munkqunneau, kah ukkiſhpinukqueau pomu-
onate neaunak wuttenantamooonk God, kah
owoſhwunnumuhkqunneau matcheſeae niſh-
eneunkquſſuongaſh wutinnepomantamooong-
nooout wuttahhoowour, kah wuttinniyeuong-
nooout, kah yeu naſhpe ennih natootamaua-
ettit nehenwonche wuhhogkauh, woh attum-
numwog nano moocheke wunnomwahettu-
nk papaume matcheſeonk, wuttahohpooonk
utch matcheſeonk kah ſekeneamuonk aiyeu-
one matcheſeonk kah anue pahke naumooonk
quenauhikooonganoo Chriſtoh, kah wunne-
nuooonk Chriſtue wunnoſwehtamooonk kah
tauppe oonenehikqunneau wuttantannumunatt
anpinnoonganooash, newaj yeu naumatu-

afflictions in this life they may expect for the
although freed from the curse thereof thre
ned in the Law. The promises of it in like m
ner shew them Gods approbation of obedien
and what blessings they may expect upon
performance thereof, although not as due
them by the Law, as a Covenant of Works;
as a mans doing good, and refraining from e
because the Law encourageth to the one,
deterreth from the other, is no evidence of
being under the Law, and not under Grace.

VII.

Neither are the forementioned uses of
Law contrary to the grace of the Gospel,
doe sweetly comply with it, the Spirit of Ch
subduing and enabling the will of man to

nk quehtehteaumoo matcheſeonk, kah uk-
ogquohtoaongaſh yeu naumatuonk nahteh-
aumooaſh wuttumhouaongaſh ummatcheſe-
nganoooaſh, kah chaque onkapunnaongaſh
oh natawompatanwog yeu ut pomantamoo-
nganit wutche ummatcheſeonganoooaſh toh-
onogque chippimininuwaheoog wutche mat-
nittuonk ne quogquohtoadt Naumatuonk,
Naumatuogane quoſhodtuongaſh petatuppe na-
hteaumooaſh manittooe wuttapeneamooonk
ofwehtamooonk, kah chagwe wunnanittuong-
h woh annooſuog uffehettit, tohkonogque
euſh wunnanittuongaſh mat wutunnontuk-
uohamoounaſh wutche Naumatuonk neane
nakautuohtgane Wunnoowaonk; Kah tohko-
ogque Naumatuonk menehteanittamwaheau
osketompaog wuneſenate, kah mſhahehheau
ffenate matcheſeonk, qut wosketomp wunne-
it kah ahqueteau matcheſenate, yeu matta
ohquttummoomunoo wosketomp agwoppeh-
au Naumatuonk, kah matta agwoppehteau
Monaneteaonk.

VII.

Negonne keketookontamugkiſh Naumatu-
ngane auwahteaongaſh mat aiyeukontamoo-
ſh wunnaunchemookae monaneteaonk, qut
eu naſhpe wekonne weetoowottoomooaſh,
Wunnaſhauanittoomoh Chriſt ſohkauont, kah
penumwaheont wosketompae wutteanuam-
oonk nanows kah wekontame uffenate ne

that freely and chearfully, which the will
God revealed in the Law required to be do

CHAP. XX.

Of the Gospel, and of the extent of the Grace thereof.

THE Covenant of Works being broken
sin, and made unprofitable unto life, G
was pleased to give unto the Elect the pro
of Christ, the seed of the Woman, as the m
of calling them, and begetting in them Faith
Repentance: In this promise, the Gospel, a
the substance of it, was revealed, and
therein effectual for the conversion and sal
on of sinners.

II.

III

This promise of Christ and salvation by
is revealed only in and by the Word of G
neither doe the works of Creation or Pro
dence, with the light of Nature, make discove
of Christ, or of Grace by him, so much as in
general or obscure way; much less that men
stitute of the revelation of him by the Pro

uttenantamooonk God woſhwunnumuk ut
laumatuonganit annooteamoo uſſenate.

CHAP. XX.

apaume Wunnaunchemookaonk, kah papaume miſſekiſhkoiyeue wunnaunchemookae Menaneteaonk

ANakauſuongane Wunnoowaonk pohque-
numun naſhpe matcheſeonk, mo matta
utchayeuonganunnoo en pomantamunate;
ut God tapeneam enninnummauunate Pepe-
uitcheg quoſhodtuonk papaume Chriſt Mit-
mwoſſiſſe ooskanneem, wutche anninnumoad-
nnate wehkomonaour, kah aiyimaoonaout
unnamptamoonk, & aiuskolantamoook. Yeu-
quoſhodtuonganit Wunnaunchemookaonk
utche wutteaqweyeuoonk woſhwunnumauoo-
oop, kah yeu naſhpe mpenummoooo wutche
ſuppeonk, kah wadchanittuonk matcheſeae-
eg.

II.

Yeu quoſhodtuonk papaume Chriſt & wad-
anittuonk naſhpe nagum, webe woſhwun-
umuk ut kah naſhpe Wuttinnoowaonk God,
kezteau kah nanawontamooe anakauſuongaſh
aſhpe wuttinne pomantamooongane wequai,
natta woſhwunnumaoomunooaſh Chriſt, aſuh
Mananeteaonk naſhpe nagum, matchaog, matta
e nanwe aſuh pohkinnumooeenniyeuonganit,
nue ogguhſe wosketompsog mat ahtaoogeeg
oſhwunnumooonk papaume Chriſt, naſhpe
Wunnaunchemookae quoſhodtuonk, tapeuun-

of Gospel, should be enabled thereby to attain saving Faith or Repentance.

III.

The revelation of the Gospel unto sinners made in divers times, and by sundry parts, with the addition of Promises and Precepts for the obedience required therein, as to the nations and persons to whom it is granted, is meerly from the soveraign will and good pleasure of God, not being annexed by virtue of any promise unto the due improvement of mens natural abilities by virtue of common light received without which none ever did make, or can so doe: And therefore in all Ages the Preaching of the Gospel hath been granted unto Persons and Nations as to the extent or straightning of it in great variety, according to the Counsel of the Will of God.

IV.

Although the Gospel be the only

wheeoog nashpe wuttinne pomantamooongane
wequai ahtaunate wadchanittue Wunnamp-
amooonk kah aiuskoiantamooonk.

III.

Wunnaunchemokae woshwunnumauaonk
noochekit nompe kah moocheke chippee mat-
heseaenuog woshwunnumuk, nashpe quoshod-
ongane kah Annooteamooe kootnehteaonk
wutche noswehtamooonk yeuut annoonittim-
uk, natwontamog wutohtimoneash, kah mis-
ininnuog nah Wunnaunchemokaonk God
owoshwunnumauau, yeu webe wutch son im-
pe wuttenantamooonk kah wunnegenue wut-
peneamooonk God, kah matta toh hen kish-
ifine quoshautooun wunnegenue auwahtean-
nate wuskетompae wuttinnepomantamooon-
ane tapenumooongash; nashpe menashkesuok
wuttinnepomantamooongane wequai ne tohhut
Wunnaunchemookaonk attumunumk; tohko-
ogque matta howan auwahteauoop asuh ta-
enum wame auwahkonate nehenwonche wut-
innepomantamooongane tapenumooongash,
ah newaj Wunnaunchemookae kuhkootomo-
ddin ut wame ohontseongash enninnumoadin-
ape miflinninnuog kah wutohtimoinpeash ne
wehque Wunnaunchemookae misseken, asuh
attanadt ut mishe elaneyeuuk neannak kogkoh-
gutteamooonk Manitoue wuttenantamooonk.

IV.

Tohkonogque Wunnaunchemokaonk ne webe

ward means of revealing Christ & saving Grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses, may be born again, quickned or regenerated, there is moreover necessary an effectual, irresistible work of the holy Ghost upon the whole soul for the producing in them a new spiritual life, without which no other means are sufficient for their conversion unto God.

CHAP. XXI.

Of Christian Liberty, and Liberty of Conscience.

THE Liberty which Christ hath purchased for Believers under the Gospel, consists in their freedom from the guilt of sin the condemning wrath of God, the rigor and curse of the Law, and in their being delivered from this present evil world, bondage to Satan, and dominion of sin, from the evil of afflictions, the fear and sting of death, the victory of the grave, and everlasting damnation, as also in their free access to God, and their yielding obedience unto him, not out of slavish fear, but a child-like love

woskechcyeue annininumoadtuongannoo wah-
eauwahteauwonate Christ, kah wadchanittue
Monanetseaongash, kah yeu wutch anue muttae
apennumoomoo, qut onch ne woskeetompaog
napukkeeg ut matchenehuwaonganit woh nom-
ge neetnog, afuh pomantamwaheoog, quena-
nikquog menuhkefue, kah ſohkaufue anahgafu-
onk wunneetupanatamwe Naſhauanit ut ma-
nuſſe ukkeeahogkeu wutche kezheonaout
wuske naſhauanittue pomantamooonk, netohut
wame onkatogiſh anninumoadtuongash mat
tapenummoomunnooash quinnuppenonaout en
Godut.

CHAP. XXI.

Papaume Chriſtianue Chippinuooonk, kah papaume Mehquontamwuttaeae Chippinuooonk.

WUtchippinnuoooonk ne Chriſt tapewhuk
wutche Wunnampeamwaenuog wutcha-
yeumoo ut wutchippinnuonganoo keſukkoad-
tamwe matcheſeonk, awakompanae muſquan-
tameoonk God, menuhkefue, kah mattanittue
Naumatuonk, kah ut pohquohwhunnaonganoo
wutche yeu matcheſeae muttaok; miſſinnoooo-
onk en Mattnittuut, menuhkefuonk tachiſe-
onk; wutche machuk onkapunnaongash, wut-
che wabefuonk, kah wutchohkhawaonk auppoo-
onk, wutche ſohkaufuonk weenohke, kah eut-
cheme awakompanaonk, kah wonk ut wunne-
nowe peyaonaonganoo God kah [illegible]
nuonganoo, matta wutch miſſinnooe wabefu-
onk

and willing mind: All which were common also to Believers under the Law, for the substance of them, but under the New Testament the liberty of Christians is further inlarged in their freedom from the yoke of the Ceremonial Law the whole legal administration of the Covenant of Grace, to which the Jewish Church was subjected, and in greater boldness of access to the throne of Grace, and in fuller communications of the free Spirit of God, then Believers under the Law did ordinarily partake of.

11

God alone is Lord of the Conscience, and hath left it free from the Doctrines and Commandments of men, which are in any thing contrary to his Word, or not contained in it; so that to believe such Doctrines or to obey such Commands out of Conscience is to betray true liberty

onk, qut wutch mukkiefue womonaonk, kah wekontamwe unnanetamoooonk; Wame yeush wutchiyeumooash wunnamptamwaenuog ut agwe Naumatuonganit wutche wutteagwe-ouoonganoo, Qut ut agwe Wuske Teftament Chriftiannue chippinnuoooonk anue moochcke mifhehteauun, ut wutchippinninnuoooonganoo wutche Yoke Ceremoniaile afuh ofoowunnmmooe Naumatuonk, kah wutche mamuffe naumatue chadchaubenumooe uffeonk Monanetean Wunnoowaonk, uttiyeu Jewie Moeuwehkomunk agwoppehheon, kah ut anue miffi kah mat quffee peyaonaonk en Monanetean appuonganit, kah ut anue miffiyeue ahtoongafh nanowe Wunnafhananittoomoh God, onk wunnamptamwaenuog ut agwe Nauumatoonk nonagwutteae ahtauopanneg.

I I.

God neh webe Lordoooo Mequontamwutteahaonk kah chippinnuwaheau mehquantamwutteahaonk wutch wosketompae kuhkootomwehteaonk, kah annooteamooongafh, uttiyeuafh aiyeuuhkontamoooafh Wuttinoowaonk God nifhnoh ut teague enniyeuonk, afuh mat ut wuttinnoowaonk: Kah yeu wutch ennih wosketompaog mehquontamwutteahae wuttinnoowaonk tamohettit neonagifh kuhkootomwehteaongafh, afuh nofwehtamohettit neonagifh kuhkootomooongafh, wunnafhoeanweg

onk

liberty of Conscience and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy Liberty of Conscience, and Reason also.

III.

They who upon pretence of Christian Liberty doe practice any sin, or cherish any lust, as they doe thereby pervert the main design of the Grace of the Gospel to their own destruction; so they wholly destroy the end of Christian Liberty, which is, that being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him all the dayes of our life.

CHAP. XXII.

Of Religious Worship, and of the Sabbath-day.

THE light of Nature sheweth that there is a God, who hath Lordship and Soveraignty over all, is just, good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the heart,

onk kah anpoteamunate, mat wahteaue wun-
amptamoooonk kah mamuffeyeue pogkinumoon
nofwehtamooonk yeu pagwadtauunate matta
webe mehquontamwutteahae chippinninnuoo-
onk, qut onch ennomaiyeuonk.

III.

Nag woskeche nagquffitcheeg Chriſtiannun
chippinninnuoonk uffhettit niihnoh matche
eonk, afuh wekontamohettit niihnoh matche-
todtantamoonk, nag kepuhteaog negonneyeue
chuwontamooonk Wunhaunchemokae Mona-
neteaonk en nebenwonche paguanuonganuout,
kah mamuffeyeue paguanuog ennomai Chriſti-
ninnue chippinninnuooonk ne nuppohwhun-
teeamun wutch wunnutcheganit nuinnatwe-
unnonog, mat woh wabeiue noowowuſſamu
nomun God ut wunneetupanatamooonk, kah
ampweſeonk ut anſquabit wame nukkeſuked-
umunnonaſh neſahke pomantamog.

CHAP. XXII.

Papaume Manittoowompae Wowuſſammuonk, kah papaume Sabbath-dayik.

WUttinnepomantamoongabe wequai
wahteauwahnwomoo na Godoooo, noh
Lordoooo, kah Sontimbooo, ut kenugke wame
ah noh ſampweſu wunneetu kah wunnenehu-
waenuoo wame, kah yowutche yeu weskenoh-
ne wunnoſwetamooonk, quſhonate, womono-
ate, waeenomonate, peantamanonate, pahahea-
nonate, &c wowuſſumonate nahape nuamuſſa-
metahhut,

heart and all the soul, and with all the might. But the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representations, or any other way not prescribed in the holy Scripture.

II.

Religious Worship is to be given to God the Father, Son, and holy Ghost, and to him alone; not to Angels, Saints or any other Creatures; and since the Fall, not without a Mediator, nor in the Mediation of any other but of Christ alone.

III.

Prayer with thanksgiving, being one special part of Natural worship, is by God required of all men; but that it may be accepted, it is to be made

metahhut, kah mamuſſe kekeabeghonnit, kah naſhpe wame menuhkeſuonganit. Qut wekom-tamwe enniyeuonk wowuſſumonate God ne annooteamit naſhpe nehenwohche nagum, kah tatuppeyeue kuhquttuk naſhpe wunnehenwoe-che wahteauwahuwaonk wuttenantamooonk, onk wosketompaog matta woh wowuſſumaoo-og neaunak nehenwonche wuttenantamooong-anoo, aſuh wutaſſootue mequontamooonganoo, aſuh mattannittue qutchuwaongaſh, ut agwe niſhnoh nogquſſue ogqueneunkquſſuongaſh, aſuh niſhnoh wonkatuk enniyeuonk matta an-nooniteumuk ut wunnetupanatamwe wuſſuk-whonganit.

II.

Woh Manittoowompae noowowuſſumoonun God, Wutooſhimau, Wunnaumoniin, kah wun-neetupanatamwe Naſhauanit, kah webe nagum, matta Angelſog, wunneetupanatogeeg, aſuh niſhnoh onkatoggeeg oowaaſineeg, kah mahche wosketompae penuſhaonk matta woh noowuſ-ſumomun God netohhut Wunnohteahawaenin, kah matta ut Wunnohteahettuonk niſhnoh onkatogk, qut Chriſt webe.

III.

Peantamooonk naſhpe tabuttantamoobnk, ne paſuk nanahſiyeue chippe wuttinnepomantam-ooongane wowuſſumuaonk, kah naſhpe God annooteamit wutche wame miſſinnonoog, qut onch woh tapeneammuk, woh peantamwog

ut

made in the name of the Son, by the help of his Spirit, according to his Will, with understanding, reverence, humility, fervency, faith, love, and perseverance: and when with others, in a known tongue.

IV.

Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter, but not for the dead, nor for those of whom it may be known that they have sinned the sin unto death.

V.

The reading of the Scriptures, Preaching and hearing of the word of God, singing of Psalms, as also the administration of Baptism and the Lords Supper, are all parts of religious worship of God, to be performed in obedience unto God with understanding, faith, reverence and godly fear. Solemn Humiliations with Fastings, and Thanksgiving upon special occasions, are in their

several

noowesuonganit Wunnaumoniin, nashpe an-
innummoadtuonk wunneetupanatamwe Nash-
uanit, neaunak wuttenantamooonk God, nash-
e wohwohtamooonk, qushaonk, hohpooonk,
issopetteahaonk, wunnamptamooonk, womo-
ittuonk, kah nagwutteahteaonk, kah pe-
ntamohettit weeche onkatoggeeg ut wahteaug
nontowaonganit.

IV.

Peantamooonk woh aiyimun wutch wame
unneegenue naumame teanteaguassinish, kah
utche wame ayape miffinnumuog pomantog-
eg, afuh woh ompetak pomantoggeeg, qus
natta wutch napukkeeg afuh yeug uttiyeug pa-
aume woh noowaheomun matchefepanneg en
uppooonganit,

V.

Ogketamooonk wunnetupanatamwe wussuk-
honganit, Kuhkootomoadtuonk kah wuttin-
oowaonk God, kotohomaonk Psalmsash, kah
onk manittoowompae usseonk Kitchissumoo-
nk, kah Lordooe Mishadtuppooonk, wame
eush chippiyeuash manittoowompae wowus-
mmaonk God, kah woh usseenash en noswch-
uonat God, nashpe wohwohtamooonk, wun-
mptamooonk, wabesuonk, kah manittoo-
shaonk. Qushae Hohpooongash nashpe Mat-
eetsuongash, kah Tabuttantamooonk ut na-
shiyeus abquompiyeuash, woh quohekit

several times and seasons to be used in an holy and religious manner.

VI.

Neither Prayer, nor any other part of religious Worship, is now under the Gospel either tyed unto, or made more acceptable by any place in which it is performed, or towards which it is directed: but God is to be worshiped every where in spirit and in truth, as in private familyes daily, and in secret each one by himself, so more solemnly in the publick Assemblyes, which are not carelesly nor wilfully to be neglected, or forsaken, when God by his word or providence calleth thereunto.

VII.

As it is of the law of Nature, that in general a proportion of time by Gods appointment be set apart for the worship of God; so by his Word in a positive, moral and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven

nompe auwahteaunash, ut wunnetupanatamwe kah manittoowompae enniyeuonk.

VI.

Peantamooonk, asuh nishnoh wonkatog chippe manittoowompae Wowussummuwaonk yeuyeu ut agwe wunnaunchemookaonk matta kishpissinnoo nishnoh en aiyeuonganit, asuh annue moocheke tapehikkooun God, newaj usseen asuh yeuut, asuh ut onkatog aiyeuonganit, asuh newaj sampwashanum nogque en yeu, asuh wonkatog aiyeuonganit: Qut God woh nashanamittue kah wunnamuhkuttee wowossumon nishnoh ut aiyeuonganit matta webe kesukodae nishnoh ut, chachashiyeuonganit, kah kemeyeuu nashpe nishnoh missinnin, qut oneh annue quoshae ut miyaeu Mukkinneongash, aish matta woh mattoh hen tuppanatamwe, asuh unnantamwae sekeneamoomunoonash asuh ahquanumoomunoonash; God wehkomont naen nashpe wuttinnoowaonk, asuh nashpe wunnanawontamooonk.

VII.

Neyane nanweyeue neautak wuttinnepomantamooongane naumatuonk nawhutche ahquompi nashpe Manittooe annooteamoooonk woh chippe ponamun wutch wowussumonate God, tatuppeyeue nashpe wuttinnewaonk God ut ponamooe mat osowunnumoe kah nagwutteohteae annooteamoodonk kishpinnont wame missinninnuog ut wame ahontseongash nanahsyeue annooteamit pasuk kesukod wutche nish-

for a Sabbath to be kept holy unto him, which from the beginning of the World to the resurrection of Christ, was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which in Scripture is called the Lords day, and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

VIII.

This Sabbath is then kept holy unto the Lord, when men after a due preparing of their hearts, and ordering their common affairs beforehand, doe not only observe an holy rest all the day from their own works, words, and thoughts about their worldly imployments and recreations, but also are taken up the whole time in the publick and private exercises of his Worship, and in the duties of necessity and mercy.

CHAP

noh nesausuk tashinash kesukodtash wutche Wussabbatoom, ne woh wunneetupanatamwe nanawehteamuk, ne mo maumachish kesukod nishnoh weekoout wutche kezeausuk Muttaok en wutomohkeonganit Christ; kah wutch wutomohkeonganit Christ mo oosowunnamun en negonne kesukod nishnoh weekoout ne us wunneetupanatamwe wussukwhonganit hettamuk Lordus Kesukod, kah mo nagwutteohtean no pajeh wohkukquoshik Muttaok neane Christianie Sabbath, nanawehteamuk maumachish Kesukod nishnoh weekoout mahche amanumuk.

VIII.

Neit missinninnuog wunneetupanatamwe nanawehteaog yeu Wussabbatoom en Lordut, sampwesean quagwashwehtamohettit wuttahhoooash, kah negonne wunnohtouhettit uppissaiyeuonganoooash, matta webe nanawehteauog wunneetupanatamwe anwohsinnooonk qunnikesuk wutche wame nehenwonche wutanukausuonganoooash, ukkuttoonganoopash, & wutenantamooonganoooash papaume unmuttaohke uppissaiyeuonganoooash kah uppompoonganoooash, qut onch anwahteaog naamusse ahquompi ut moyaeu kah kemeyeue wowussummuwae peantamweseongash, kah ut quenauhikkooe kah monaneteae anakausuongash.

CHAP. XXIII.

Of lawfull Oaths and Vows.

I. A Lawful Oath is a part of religious Worship, wherein the person swearing in truth, righteousness and judgment, solemnly calleth God to witness what he asserteth or promiseth, and to judge him according to the truth or falshood of what he sweareth,

II. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear & reverence: Therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinfull, and to be abhorred: yet as in matters of weight and moment an Oath is warranted by the Word of God under the New Testament, as well as under the Old, so a lawful Oath, being imposed

CHAP. XXIII.

Papaume wunnegonue naumatue Chadchekeyeuaong: aſh kah chadchekeyeuae Queſhaumuaongaſh.

WUnnegenue Naumatue Chadchekeyeuwaonk chippiyeuoo manittowompae Wowuſſumuaonk, uttiyeu howane chadchekeimont ut wunnomwayeuonganit, ſampweſeonganit, kah wuſſittumoooonganit, quoſhoae wehkomau God wauwonate ne anoowadt, aſuh quoſhauadt, kah wuſſumonate neaunak wunnomwayeuonganit, aſuh pannoowaonk ne chadchekeyeuadt.

II.

Wosketompaog woh chadchekeyeuaog webe nalhpe ooweſuonk God, kah chadchekeyeuwahettit woh auwahteaog ooweſuonk God, naſhpe wame wunnetupanatamwe quſhaonk kah wabeſuonk; Yowutche tahnoocheyeue aſuh matnatwontamooe chadchekeyeuonate naſhpe ne ſohſumooe kah unkqueneunkquſſue ooweſuonk, aſuh chadchekeyeuwonate niſhnohut wuttinniyeuonk naſhpe niſhnoh wonkatog teaog ne ahche matchit, kah ſhanumukquodt: qut onch ut miſſiyeue piſſaumatuongaſh aſuh piſſaiyeuongaſh Chadchekeyeuaonk tapeneammun naſhpe Wuttinnoowaonk God ut agwe Wuske Teſtament neane agwe Nukkone Teſtament, kah wosketompaog wehkomitcheg naumatue chadchekeyeuwaonk naſhpe naumatue nanawunnoo-

imposed by lawful authority in such matters ought to be taken.

III.

Whosoever taketh an Oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully perswaded is the truth: neither may any man bind himself by Oath to any thing but what is good & just, and what he believeth so to be, and what he is able and resolved to perform. Yet it is a sin to refuse an Oath touching any thing that is good and just, being lawfully imposed by Authority.

IV.

An Oath is to be taken in the plain and common sense of the words, without equivocation, or mental reservation: It cannot oblige to sin, but in any thing not sinful being taken it binds to performance, although to a mans own hurt; nor is it to be violated, although made to Heretick or infidels.

V. A Vow

waonk ut neonagiſh piſſaumatuongaſh woh chadchekeyeuwaog.

III.

Howan Chadchekeimont neaunak mahttoe wuſſukwhongane ſampwunnumoooonk woh metahhoowae natwontam miſſukkenooonk yeu anue quihtamwe uſſeonk, kah naut monteagq wauwonate qut ne pakodche wunnamptam wunnamuhkutteyeuoo, kah matta howan kiſh pinnoou wuhhogkanh niſhnoh teag uſſenate, qut webe ne wunnegenuoo kah ſampwiyeuoo, kah ne wunnamptam ne ennih kah ne tapenum kah kelantam uſſenate. Qut onch ahche matchit ſekeneamunate Chadchekeyeuaonk papaume niſhnoh wunnegenue kah ſampwiyeue teag, nahnaunne naumatue nanawunnoowaonk wenomont ne uſſenate.

IV.

Howan Chadchekeimont woh chadchekeyeuwau neaunak pahke kah nanwe wahteaue nauwuttammooonk wuttinnoowaongaſh, netoh ut wuttenantamwe attittumooonk. Chadchekeyeuwaonk matta kiſhpinnoou howan matchekate, qut howan chadchekeimont ut niſhnoh teagq matta matchit, kiſhpiſſu uſſenate, kokonogque en nehenwonche oowoskukqunat, kah chadchekeyeuaonk matta woh pohqunnumoon tokonogque aiyimuk weeche mat wunnamptoggeeg neaunak wuſſukwhongane wunnonwayeuonk, aſuh weche mo wunamptamunegeh

V.

A Vow, which is not to be made to any Creature, but God alone, is of the like nature with a promissory Oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.

VI.

Popish monastical Vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

CHAP. XXIV.

Of the Civil Magistrate.

GOD the supream Lord and King of all the world, hath ordained Civil Magistrates to be under him, over the People for his own glory and the publick good: and to this end hath armed them with the power of the sword, for the defence and encouragement of them that doe good, and for the punishment of evil doers.

II.

V.

Chadchekeyeue quoſhaumaonk matta woh
yimmooun en niſhnoh powaas, qut webe en
odut kah tatuppeyeupoo quoſhomauae chad-
kekeyeuaonk, kah woh aiyimun naſhpe tatup-
yeue manittoowompae nanawontamoonk,
h pakodohe uſſeen naſhpe tatuppeyeue wun-
nawaeyeuonk.

VI.

Antechoiſſiannue Chadchekeyeue quoſhau-
aongaſh papaume nagwutteae, kekompae
nantamoonk, ſampooae kuttunnungeyeuon-
k, kah kuhkuhhegane noſſwehemooonk, mat-
anue miſſiyeue chippiyeuooaſh anue qun-
nkqui pakodche wunnegenooonk, qut wohe
t annooteamooe kah matcheſeae ahpohhee-
oaſh uttiyeuſh ut Chriſtiaenin matta woh
ttahwhau wuhhogkuh.

CHAP. XXIV.

Papaume Piſſaumatue Nanamwaeninnuog.

NOD anue qunnunkquiyeue Lord, kah Ke-
Itaſſoot wame muttaok, kethinope piſſau-
ame Nanamwaeninnuog ut agwe Nagum-
nawonnonate miſſinninnuog wutch pehau-
nche wuſſohſumoonganit kah wutche wo-
tompae ooniyeuwontamunaout; Kah yeu,
tch natwontamooonganit ukkenauwamea-
h naſhpe togkodtegane Menuhkeſuonk,
dchanonate, kah wuttoomonate nag wun-
ſeeg, kah kenamauhwhonate matcheſecheg.

II. Nauma

II.

It is lawfull for Christians to accept and execute the office of a Magistrate, when called thereunto: in the management whereof as they ought especially to maintain Piety, Justice and Peace, according to the wholsome Laws of each Common-wealth, so for that end they may lawfully now under the new Testament wage war upon just and necessary occasion.

III.

They who upon pretence of Christian Liberty shall oppose any lawful power, or the lawful exercises of it, resist the Ordinance of God, and for their publishing of such opinions, or maintaining of such practices as are contrary to the Light of Nature, or to the known principles of Christianity, whether concerning faith, worship or conversation, or to the power of godliness, or such erroneous opinions or practices, as

II.

Naumatue wunnegenuoo Chriſtiaeninnuog
eemunnumunate kah uſſenate nananuwaenue
unnanakauſuonk ne adt nag wehkonomuk-
eeg, kah yeu wunnanakauſuonk uſſehettit, ne
ahnaunne wunnoſwehtamoooganoo menuh-
nanawontamunate Manittowompooooonk,
uſſittumooonk, kah wunohteaonk neaunak
unnegenue Naumatuongaſh niſhnoh aiyeu-
nk, kah yeuſh wutch natwontamooongaſh
ayeu ut agwe Wuske Teſtament woh aiyeu-
hkontamwog ne adt ſampwiyeue kah quenau-
ikooe wehkonomukkeeg.

III.

Nag aiyeuuhkontoggeeg niſhnoh naumatue
enuhkeſuonk, aſuh naumatue menuhkeſue
utuſſeonk naſhpe woskeche nogquſſuonk
Chriſtiane chippinninnuoooonk aiyeuuhkontam-
og wunnohtoonk God, kah woh ennomai-
eue natootomauoog, kah aiyeuhkontamauoog
aſhpe Moeuwehkonuhgane aiyaſhkonteamoo-
ngaſh, kah naſhpe ummenuhkeſuonk piſſau-
atue Nananuwaeninuog, wahteauwahuwahet-
aſuh menuhketeauhettit neonagiſh pannoo-
ae manittoowompooongaſh aſuh uſſeongaſh
ſh penooweyeuoogiſh wuttinne pomantamſ
ongane wequai, aſuh wunne wahteaue negon-
eyeuoogiſh Chriſtiane Manittowompooonk,
uh papaume wunnamptamooonk wowuſſum-
aonk aſuh woskeotompae pomuſhaonk aſuh

manit

in their own nature, or in the manner of pu
lishing or maintaining them, are destructive
the external peace and order which Christ ha
established in the Church, they may lawfu
be called to account, and proceeded agai
by the censures of the Church, and by t
power of the civil Magistrate; yet in such di
rences about the Doctrines of the Gospel,
ways of the worship of God, as may befall m
exercising a good conscience, manifesting it
their conversation, and holding the foundati
and duely observing the Rules of peace and o
der, there is no warrant for the Magistrate
abridge them of their liberty.

IV.

It is the duty of People to pray for Ma
strates, to honour their persons, to pay the
Tribute and other dues, to obey their law
commands, and to be subject to their author
for conscience sake. Infidelity, or difference
religion, doth not make void the Magistra

nittowompae menuhkeſuonk, aſuh wahteau-
huwahettit kah menuhketeauhettit neonag;
pannoowae manittowompooongaſh aſuh ut-
ongaſh niſh ut wuttinne pomantamooonga-
oout, aſuh ut wahteauwahuwae aſuh menuh-
eaue enniyeuonk, woskehteauoomoooaſh
kekcheyeue wunohteaonk, kah kuhkoowa-
k ne Chriſt menuhketeunkup ut Ummoen-
ehkomunganit. Qut onch ut neonagiſh chad-
aboaongaſh papaume Wunnaunchemokae
hkootomuhteaongaſh, aſuh papaume Manit-
oe Wowuſſumuae enniyeuonk niſh woh wun-
mptamooe attummunnumunaſh naſhpe woſ-
ompaog kod nanawehteunkeeg wunne meh-
ontamwutteahaonk, yeu wahteauwahuwa-
ettit ut wunne uppomuſhaonganoo, kah nana-
ehteauhettit wunnohteae kah kuhkoowae
hkuhheganaſh, matta kuhkuhheganinnoo na-
muwaeninnuog wunnemunnumauonat wut-
ippinninnuoooonganoo.

IV.

Ne wunnoſwehtamooonganoo miſſianinnu-
peantamwanſhonate Nananuwaenuog queh-
nummonate enninnumauonate ompeteaonk,
h onkatogganaſh unnontukquahamooongaſh,
ſwehtamunate wame naumatne wutannoo-
mooonganoooaſh, kah mehquontamwuttea-
agwopehtamunate ummenuhkeſuonganoo.
at wunnamptamooonk aſuh manittowompae
noowe ompoonk matta wuttameteauooun-

ſamp

just and legal Authority, nor free the people from their due obedience to him: from which ecclesiastical persons are not exempted, much less hath the Pope any power or Jurisdiction over them in their dominions, or over any of their people, and least of all to deprive them of their dominions or lives if he shall judge them to be Hereticks, or upon any other pretence whatsoever.

CHAP. XXV.

Of Marriage.

I. Marriage is to be between one man and one woman: neither is it lawful for any man to have more then one wife, nor for any woman to have more then one husband at the same time.

II. Marriage was ordained for the mutual help of husband and wife, for the increase of mankind with legitimate issue, and of the Church with

mpwiyeue kah naumatue ummenuhkesuonk
ananuwaenuog, asuh chippinninnuwaheoun
issinninnuog wutche noswehtauonaout, ne
utch wunnoswehtamooonk Moeuwehkom-
gane Nananuwacheg matta chippinninnu-
heoog; Anue ogguhse Antechrist ahtau me-
hkesuonk wunnanawunnonate Ketasseotch
h nananuwaenuog, asuh ukketassootamoo-
ganoooash, asuh nishnoh howan ut kenugke
missinninneumoh, anue moocheke ogguhse
aunnumunare ukketassootamooonganoooash,
h uppomantamooonganoooash, eh wussum-
nag matta wunnamptoggeeg neaunak wus-
twhongane wunnonwayeuongenir, asuh
ch nishnoh wonkatog woskeche nogqussu-
k.

CHAP. XXV.

Papaume Weetauadtuonk.

WEEtauadtuonk woh ennih ut nashaue
pasuk wosketomp kah pasuk mittamwos-
kah matta naumatue wunnegeninnoo wutch
nnoh missinnin neemunonate qut webe pa-
ummittamwossin, kah wutch nishnoh mit-
wossis neemunonate qut webe pasuk cowa-
kiin, ut nonan utrooche.

II.

eetauadtuonk mo kuhquttumun wutch moae
nnumoadtuonk oowasukkiin, kah ummittam-
hsin, kah wutch missinninnue misheneetuo-
uonk nashpe naumatue ooskaneem, kah

an holy seed, and for preventing of uncleanness.

III.

It is lawfull for all sorts of people to marry who are able with judgement to give their consent. Yet it is the duty of Christians to marry in the Lord, and therefore such as profess the true reformed Religion, should not marry with Infidels, Papists, or other Idolaters: neither should such as are godly, be unequally yoked by marrying such as are wicked in their life, or maintain damnable Heresie.

IV.

Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word, nor can such incestuous Marriages ever be made lawful by any law of man, or consent of partyes, so as those persons may live together as man and wife.

wutche Moeuwehkomungane missekenoonk nashpe manitoose ooskanem, kah wutche annumunate niskeneunkqussuonk.

III.

Naumatue wunnegenuoo wame eiyane missinninnuog weetauadtinnate, tapenumpoheeit wohwohtamwe wunnoowonate. Qut each ne wunnoswehtamoonganoo Christiaeninnuog weetauadtinnate ut Lordut, kah yowutche nag sampoaog wunnamuhkutte sampwesese Manitowompooonk matta woh weetauadtoog nashpe mat wunnamptamoogeeg, Antechristiaenuog ashh wausumoncheg Nunneukontunkoh, kah nag manitoowompacheg matta ehishinnuppissooog nashpe nag nishkeneunkqussitchoeg ut uppomantamoonganoosh, ashh menuhketeunteeg awakompanae pannoowae Kuhkootoonhteaongash.

IV.

Matta howan woh weetauwomoon yeuh God quehtehteadt weetauomonate newutche paswanwadtuog, kah yeush nishkeneunkqussue weetauadtuongash matta woh naumatue wunnegenuoash nashpe woketompae nahmatuonk ashh nashpe wunnehenwonche tapontamoonganit, onk woh neese pomantamwog neane oowasukkiin kah unnittamwohsin.

CHAP. XXXVI.

Of the Church.

THE Catholick or Universal Church, which is invisible, consists of the whole number of the Elect, that have been, are, or shall be gathered into one under Christ the head thereof, and is the spouse, the Body, the fulness of him that filleth all in all.

II.

The whole body of men throughout the world, professing the faith of the Gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any Errors overing the foundation, or unholiness of conversation, they and their children with them are, and may be called the visible Catholick Church of Christ, although as such it is not intrusted with any Officers to rule or govern over the whole body.

III.

The purest Churches under heaven are subject both to mixture and error, and some have

CHAP. XXVI.

Papaume Ummoeuwehkomunk.

WAmeyeue Moeuwehkomunk ne heteamuk Ca holick Moeuwehkomunk, kah ne nagquoddinno, attumunummoomoo mamuſſe ogkemaonk Pepenauitcheg nag maheche, aſuh yeuyeu, aſuh ompetak piſh moaiyeuog en aſukquonna muhhog ut agwe Chriſt uppuhkukoout, kah yeu Moeuwehkomunk weetauatoonoo muhhog, kah wunnumwohtoonk noh umwohtunk wame ut wame.

I I.

Mamuſſe wosketompae wuhhog ut mamuſſe muttnok, ſampooacheg Wunnaunchemookae wunnamptamoogonk, kah noſwehtaoogonk en Godut neyannak yeu wunnamptamoogonk, mat kepuhteagenk wunnehenwonche ſampooaongannoo naſhpe niſhnoh Pannoowae kuhkootomuhteaongaſh kepuhteamukiſh manittoowompae quenohtag, aſuh naſhpe mat wunnetupanatamwe wuttinniyeuonk, nagumau kah wunneechanoouh mo, kah woh wehkomoog naumooe wameyeue aſuh Catholick Moeuwehkomunk Chriſt, tokonogque Chriſt mat enninnumauau yeu Moeuwehkomunk niſhnoh anakauſuaenuog nananuwae nanawunonate mamuſſe moeuwehkomungane wuhhog.

I I I.

Antuegahkeyeue Moeuwehkomungaſh ut agwe kſukquo agwoppahumoodoaſh kenugkiyeu-

so degenerated as to become no Churches of Christ, but Synagogues of Satan. Nevertheless Christ alwayes hath had, and ever shall have a visible Kingdom in this world, to the end thereof, of such as believe in him, and make profession of his name.

IV.

There is no other Head of the Church but the Lord Jesus Christ, nor can the Pope of Rome in any sense be Head thereof, but is that Antichrist, that man of sin, and son of perdition, that exalteth himself in the Church against Christ and all that is called God, whom the Lord shall destroy with the brightness of his coming.

V.

As the Lord in his care and love towards his Church, hath in his infinite wise providence exercised it with great variety in all ages for the good of them that love him, and his own glory

nk kah pannoowae kuhkootomuhteaongash, h nawhutche tatuppeyeue matchetoowahheo- wanneteauunate Moeuwehkomungane wut- niyeuonganoo, kah quinnuppeaheoog en mat- annittue Moeuwehkomunganash: Qut onch riſt nagwutteae ahtauup, kah piſh micheme utahtauun naumooe affootamooonk wun- amptauoncheeg, kah ſampooacheg ooweſu- nk yeuut muttaok, no pajeh wohkukquoſhik muttaok.

IV.

Matta wonkatog Moeuwehkomungane Up- uhkkukkoooo qut webe Chriſt, kah anninnoh- uenue Nohtompeantog Rome mata niſhnoh ut auwuttamooonganit Moeuwehkomungane up- uhkukkoooo, qut noh Antechriſt, ne matche- eae wosketomp, paguanittue wunnaumoniin oh anue tohſhinont wuhhogkuh ut Moeuweh- komunganit aiyeuuhkone Chriſt, kah wame eh wehkomoncheh God, neh Lord piſh up- paguanuh nashpe wuſſohſumooe uppeyaonk.

V.

Neane Lord ut wunnanawontamooonganit ah oowomoauſuonganit nogque Ummoeu- wehkomunk, ut mat wohkukquoſhinnue kah waantamwe wunnaumooe nanawontamooong- nit moocheke chippee qutchehheau ummoeu- wehkomunk ut wame uhontſeongash wutch onaiyeuwontamunnaout wame womonukqut- cheh, kah nehenwonche wuſſohſumooonk;

so according to his promise, we expect that in the latter dayes, Antichrist being destroyed, the Jews called, and the adversaryes of the Kingdom of his dear Son broken, the Church of Christ being enlarged and edified through a free and plentiful communication of light & grace, shall enjoy in this world a more quiet, peaceable and glorious condition then they have enjoyed.

CHAP. XXVII.

Of the Communion of Saints.

ALL Saints that are united to Jesus Christ their Head by his Spirit and Faith, although they are not made thereby one person with him, have fellowship in his Graces, Sufferings, Death, Resurrection and Glory. And being united to one another in love, they have communion in each others gifts and graces and are obliged to the performance of such dutyes publick and private, as doe conduce to their mutual good, both in the inward and outward Man.

IL A

tatuppeyeue neaunak ukquoſhamuaonk nutaſh-kauwopatammumun ut maumachiſh keſukod-aſh mahche Antechriſtue paguanaonk, kah Jewſe wehkomaonk kah mahche pohquenum-coonk ummatwomog Ukkeuaſſoooonganit oo-womoneegane Wunnaumonuh, Moeuwehkom-ongaſh weekekonittue mâſhehteauonaſh naſhpe nanowe miſhehteaonk wequai kah monaneteа-onk, piſh ahtauog yeu ut mattaok anue che-qunappooe kah wunnohteae, & ſohſummooe wuttinniyeuonk, onk yeu pajeh attummunum-oohettit.

CHAP. XXVII.

Papaume Wetomaonk Wunnetupana-tamweyeuitcheg.

WAme wunnetupanatoggeg mooſogqueh-heoog Jeſus Chriſt uppuhkukooout naſh-pe Wunnaſhauanittoomoh kah wunnamptam-coonk, tohkonogque yeu naſhpe mat paſukqun-nue howanewaheoog weethe Chriſt, qut ahtau-og wetomuaonk ut Ummonaneteaongaſh, Wut-onkapunaongaſh, Wunnuppooonganit, Wuto-mohkeonganit, Wuſſohſumooonganit, & moo-ſogqueh toadtehhettit ut oowomoanſuonk ah-tauog wetomuaonk ut miſhnoh paſuk mona-numaongaſh, kah kiſhpiſſue ammoonoog uſſenate wame yeuſh pohquae, kah kemeyeue nuſweh-tamooe uſſeongaſh niſh wutchaiyeuongamoo-aſh wutch oonaiyeuwontammunaoue, ut ennoo-metahhae kah woskecheyeue Woskeetomp-

II.

All Saints are bound to maintain an holy fellowship & communion in the Worship of God, and in performing such other spiritual services as tend to their mutual edification, as also in relieving each other in outward things, according to their several abilityes and necessityes: which communion, though especially to be exercised by them in the relations wherein they stand, whether in Familyes or Churches, yet as God offereth opportunity, is to be extended unto all those who in every place call upon the Name of the Lord Jesus.

CHAP. XXVIII.

Of the Sacraments.

I. Sacraments are holy Signs and Seals of the Covenant of Grace, immediately instituted by Christ, to represent him and his benefits, and to confirm our interest in him, and solemnly engage us to the service of God in Christ, according to his word.

II. There

11.

Wame Wunnetupanatam weyeuitchegannoo-
ae kuhpissuog wadchanonate wunnetupata-
we weetomuaonk ut Wowussumaongane God,
ah nashpe ussenate wame onkatoganash na-
auanittue usseongash nish wadchaiyebonga-
enooash wutche ooweekekonittuonganoo, kah
onk nashpe aninnumoadtinnate ut woskeche-
eae teanteaguassiniish neane tapenumhettit an-
innumauonate quenauanumwutcheeg. Yeu
eetomuaonk tohkonogque woh nahnanunne
sseen nashpe nagumau wame yeuh weetomuk-
uehettiteheh asuh ut chashiyeuongash, asuh ut
Moeuwehkomungash, qut onch neane God an-
innumauau wunnuhkomooonk woh nagun
wame yeug nishnoh ut aiyeuonganit weiqque-
umauoncheg ut ooweluonganit Lord.

CHAP. XXVIII.

Papaume Sacramentseongash.

SAcramentseongash wunnetupatamwe Kuh-
kinneasuonganuooash, kah Mennhketeasu-
onganuoash Monaneteae Wunnoowaonk, webe
kuhquttumunnash nashpe Christ kuhkinneasuwo-
nonate kah wutcumhouaongash, kah mennhke-
teaunnate, nutchi piyeumuu ut nagum, kah
qushae nukkuhpinnukquunnate wowussumonate
God ut Christut, neanak wutinnoowaonk.

11. Nish

II.

There is in every Sacrament a spiritual relation, or sacramental union between the sign and the thing signified; whence it comes to pass that the names and effects of the one are attributed to the other.

III.

The grace which is exhibited in or by the Sacraments rightly used, is not conferred by any power in them, neither doth the efficacy of a Sacrament depend upon the piety or intention of him that doth administer it, but upon the work of the Spirit, and the word of Institution which contains together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.

IV.

There be only two Sacraments ordained by Christ our Lord in the Gospel, that is to say, Baptism & the Lords Supper; neither of which may be dispensed by any but by a Minister of the Word lawfully called.

V. The

II.

Nishnoh ut Sacramentseonk nashauanittue wut-
nlyeuonganuoo asuh Sacramentalle mosog-
eonganuoo ut nashaue Kuhkinneasuonk, kah
e kuhkinneasimuk, yeu nashpe ennih oowesu-
ngash, wachiyeuukkish paluk, wonkatog og-
ontamauoneau.

III.

Monanumaonk ne quoshwunnumaunt ut kah
ashpe Sacramentseongash sampweseae auwah-
auunash mat enninnumauoun nashpe nishnoh
enuhkesuonk ut Wussacramentseongash kah
Wussacramenseongane menuhkesuonk mat oo-
oounoo wutch wunnetupanatamoooonk, asuh
anne kodtantamoooonk noh anakautue Sacra-
entseongash usseen, qut wutch wutanakaush-
nk Nashauanit, kah Kuhqutumooe wuttinnoo-
aonk utlyeu nashpe nutattumuhumumun kuh-
oowaonk anoonont auwahteaonk Sacrament-
eongash, kah oonaiyeuongane quoshonnaonk
ame tapenumwe attumunoacheg.

IV.

Webe neesinash Sacramentseongash kuhqut-
umunash nashpe Christ Nullordumun ut Wun-
aunchemookaonk Katchessumooonk, & Lord-
oe mishadtuppooonk, kah yeush matta woh
nakautue ussenash nashpe nishnoh missinnin,
qut webe nashpe Nohtompeantog nannanue
ehkonomuk nashpe Wuttinnoowaonk.

V.

The Sacraments of the old Testament in regard of the spiritual things thereby signified and exhibited, were for substance the same with those of the New.

CHAP. XXIX.

Of Baptism.

I.

Baptism is a Sacrament of the New Testament, ordained by Jesus Christ, to be unto the party baptized a sign and seal of the Covenant of Grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ to walk in newness of life: which ordinance is by Christs own appointment to be continued in his Church until the end of the world.

II.

The outward Element to be used in this Ordinance is Water, wherewith the party is to be baptized in the name of the Father, & of the Son

V.

Sacramentſeongaſh nukkone Teſtament nat-
montamog naſhauanittue teagquaſſiniſh yeu
naſhpe kuhkinneaſimukkiſh, kah quoſhwunnum-
ukkiſh, wutche wutteagqueyeuoooonganoo nea-
eyeuooaſh naſhpe Sacramentſeongaſh Wusku
Teſtament.

CHAP. XXIX.

Papaume Kutcheſſumooonk.

KUtcheſſumooonk ne Wusku Teſtamantue
Sacramentſeonganuoo ukkuhquttumun
naſhpe Jeſus Chriſt, wutche menuhketeauſue
kuhkinneaſuonk noh kutcheſſumit Monaneteae
Wunnoowaonk, wunnompenaonk en Chriſtut,
nompe neetuonk, ahquontauſuonk matcheſe-
ngaſh, kah ummagunate wuhhogkuh en God-
ut naſhpe Jeſus Chriſt pomſhonate ut wuske po-
mantamooonganit; ne kuhquttumooonk naſhpe
ukkuhkoowaonk Chriſt woh nagwutteohteau
ut Ummoeuwehkomunganit no pajeh wohkuk-
quoſhik muttaok.

II.

Nippe woskecheyeue teagweyeuooonganuoo
ne woh auwahteamuk yeu ut Sacramentſeong-
ane kuhquttumooonk uttiyeu naſhpe howane
mos kutcheſſumomuk ut ooweſuonganit Wut-
ooſhimau, kah Wunnaumoniin, kah wunneetu-
panatamwe

and of the holy Ghost, by a Minister of the Gospel lawfully called thereunto.

III.

Dipping of the person into the water is not necessary, but Baptism is rightly administred by pouring or sprinkling water upon the person.

IV.

Not only those that doe actually profess Faith in, and Obedience unto Christ, but also the Infants of one or both believing parents are to be baptized, and those only.

V.

Although it be a great sin to contemn or neglect this Ordinance, yet grace and salvation are not so inseparably annexed to it, as that no person can be regenerated or saved without it; or that all that are baptized are undoubtedly regenerated.

VI. The

natamwe Naſhauanit naſhpe Wunhaunche-
ookae Nohtompeantog na ut wunnegenue
nmatue wehkomomuk.

III.

Mat quenauhikkoooo puogkinnonate howan
nippe, qut Kutcheſſumoooonk ſampwi uſſeen
ſhpe quowunnumauonate, kah ſeahhamauo-
te howan naſhpe nippe.

IV.

Matta yeug webe uſſeae ſampoodacheg Wun-
mptauonate kah noſwehtauonate Chriſt,
t onch Ummukkieſumoouh paſuk, aſuh
neeſu wunnamptamooe wutchetuonganog
oh kutcheſſumooog, kah yeug webe.

V.

Tohkonogque ne miſſi matcheſeonk jiſh-
ntamunate kah miſhanantamunate yeu kut-
eſſumooe kuhquttumoooonk, qut onch mena-
maonk kah wadchanittuonk matta neane
atta chippinnooe kiſhpiſſeog yeu kutcheſſum-
ooe kuhquttumoooonk; onk matta howan,
atta woh nompe neetu aſuh wadchanau ne-
hut; qut mat chanantamwe nawhutche nom-
neetuog mat mo kutcheſſumi cheeg.

VI.

The efficacy of Baptism is not tyed to that moment of time wherein it is administred, yet notwithstanding, by the right use of this Ordinance, the grace promised is not only offered but really exhibited and conferred by the Holy Ghost to such (whether of age or infants) as the grace belongeth unto, according to the counsel of Gods own will in his appointed time.

VII.

Baptism is but once to be administred to any person.

CHAP. XXX.

Of the Lords Supper.

OUR Lord Jesus in the night wherein he was betrayed, instituted the Sacrament of his Body and Blood called the Lords Supper, to be observed in his Churches to the end of the world, for the perpetual remembrance, and shewing forth of the sacrifice of himself in his death, the sealing of all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further ingagement in and to all dutyes which they owe unto him and

VI.

Kutcheſſumooe menuhkeſuonk matta kiſhpiſ-
noo ne teanuk ahquompi uttiyeu ut anakauſue
ſſeen, qut onch monanittuonk ne quoſhaumit,
matta webe quoſhwunnumauut, qut onch wun-
amuhkuttee nahtinnit, & enninnumauut naſh-
ewunneetupanatamwe Naſhauanit yeug (aſuh
oſketompaog aſuh mukkieſog) uttiyeug ne
onanittuonk wutchaiyeumoo neaunak kog-
ahqutteamoooonk Manittooe wuttenantamoo-
nk ut nehenwonche kuhquttumooe ahquompi.

VII.

Kutcheſſumoooonk qut webe paſukqut woh
anakauſue uſſemuk niſhnoh howan.

CHAP. XXX.

Papaume Lordooe Miſhadtuppoonk.

NUllordumun Jeſus Chriſt ne nan nohkog
wanaſſoomit, kuhquttumup Wuſſacra-
entſeonk Wuhhogkuh kah OOſqheonk het-
amuk Lordooe Miſhadtuppoonk, ne woh na-
awehteauun ut Ummoeuwehkomunganaſh no
ajeh wohkukquoſhik muttaok, wutche nag-
utteae mehquanumaonk, kah nahtehteaonk
uſſephauſuonk wuhhogkuh ut wunnuppoo-
nganit, wutch menuhketeauſuonk wame oo-
ayeuonganaſh wunnamuhkuttee wunnamp-
ggeeg, wutch wunnaſhauanittue aſſamaonga-
o kah wutonchekoononaout kah onkoneuk-
ihpiſſuonganoo wunnoſwehtauonaout ut wa-

be a bond and pledge of their communio
with him, and with each other.

II.

In this Sacrament Christ is not offered up t
his Father, nor any real Sacrifice made at all fo
remission of sin of the quick or dead, but on
a memorial of that one offering up of himse
upon the Cross once for all, and a spiritual O
lation of all possible praise unto God for th
same; so that the Popish Sacrifice of the Ma
(as they call it) is most abominable injurio
to Christs own only Sacrifice, the alone prop
tiation for all the sins of the Elect.

III.

The Lord Jesus hath in this Ordinance a
pointed his Ministers to declare his word
Institution to the People, to pray and bless th
Elements of Bread and Wine, and thereby
set them apart from a common to an holy u
and to take and break the Bread, to take th
Cu

me Manittoowompae uffeongaſh, kah wutch kiſhpiſſuonk kah kenohtohſuonk oowetomonaout kah ooweechaiyeuttinnaout.

I I.

Yeuut Sacramentſeonk Chriſt matta ſephauſu en OOſhut, & matta tohhen aiyimmoomuk niſhnoh wunnamuhkuttee ſephauſuonk wutche hquontauſuonk matcheſeonk aſuh pomantoggeeg aſuh napukkeeg: Qut webe mehquanumaonk ne paſukqut ſephauſuonk nehenwonche nagum ut pummetunkapunneganit paſukqut wutch wame; kah naſhananittue Magooonk wame wohennih waenomaonk en Godut wutche yeu nan: kah yowutche Antechriſtue Maſſie ſephauſuonk (neane hettamuk) anue niſhkeneunkquodt kah aſookekodteamoooo Chriſtue nehenwonche webeyeue Sephauſuonk ne webe wunnohteahettuonganuoo wutche wame matcheſeongaſh Pepenauitcheg.

I I I.

Lord Jeſus keihtimauop Wunnohtompeanoggeh yeuut Kuhkoowaonk wahteauwahuwoe Ukkuhkoowae wuttinnoowaonk Miſſinnuhtu, peantamunate, kah wunnanatamuneg woskecheyeue wutteagueyeuoooonk Petukqunneg kah Wine, kah yeu naſhpe wutchippinnumauonate wutche nanwe en wunnetupanamwe auwahteaonk, neemunumunate, kah kohqunnumunate Petukqunneg, neemunumunate

Cup and (they communicating also themselves) to give both to the Communicants, but to none who are not then present in the Congregation.

IV.

Private Masses, or receiving the Sacrament by a Priest, or any other alone, as likewise the denial of the Cup to the People, worshipping the Elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use, are all contrary to the nature of this Sacrament, and to the Institution of Christ.

V.

The outward Elements in this Sacrament duely set apart to the uses ordained by Christ have such relation to him crucified, as that truly, yet Sacramentally only, they are sometimes called by the name of the things they represent, to wit, the Body and Blood of Christ, albeit in substance and nature they still remain truly and only Bread and Wine as they were before.

VI. The

ate Wuttattamwaitch, (nehenwonche nagum-
a neemunukeeg)kah naneeſwe magunate moo-
ogquehtogeeg, qut matta onkatogeeg mat yeu-
eu apookeeg ut Mukkinneonganit.

IV.

Kemeyeus Maſſes (neane hettamunaſh naſh-
e Papiſtuog) aſuh attumunumunate Sacra-
mentſeonk naſhpe Antechriſtue Sephauſuaonin,
ſuh niſhnoh wonkatog nehtaue; aſuh quenoo-
onate Petukquinneg kah Wine,aſuh waapeno-
aout nanawunnonaqut wutche niſhnoh wos-
eche nogquſſue Manittoowompae auwahtea-
nk penoowomaiyeuaſh wuttinnepomantomoo-
nganit yeu Sacramentſeonk, kah Chriſtue
Ukkuhkoowaonk.

V.

Woskeche Wutteagueyeuooongaſh yeuut Sa-
cramentſeonk ſampwi chippinumunaſh en yeuſh
auwahteaongaſh kuhquttukupaſh naſhpe Chriſt,
tatuppeyeue nauwuttamoooaſh pumnetunka-
punnauomukup, onk wunnamuhkuttee qut we-
e Sacramentſue momanch hettamunaſh naſhpe
oweſuonk yeuſh teanteaguaſſiniſh niſh anau-
wuttamookkiſh, (miſſahhamunaſh) Muhhog
kah OOſqheonk Chriſt; tohkonoggue ut wut-
teagueyeuooonganit, kah wuttinnepomantam-
mooonganit nagwutteohtaaſh wunnamuhkuttee
kah webe Petukquinneg kah Wine, niſh neaun-
nakup.

VI.

That Doctrine which maintains a change of the substance of Bread and Wine into the substance of Christs Body and Blood (commonly called Transubstantiation) by consecration of a Priest, or by any other way, is repugnant not to the Scripture alone, but even to common sense and reason overthroweth the nature of the Sacrament and hath been, and is the cause of manifold Superstitions, yea of gross Idolatries.

VII.

Worthy Receivers outwardly partaking of the visible Elements in this Sacrament, doe then also inwardly by Faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death; the Body and Blood of Christ being then not corporally or carnally in, with, or under the Bread and Wine, yet as really, but spiritually present to the Faith of Believers in that Ordinance, as the Elements themselves are to their outward senses.

VI.

Yeu Kuhkootomwehteaonk ne kenootamwontamoooo quinnuppeonk wutteagueyeuoo-onk Petukqunneg & Wine eit wutteagueyeuoo-onk Chriſtue Muhhog & Oſqheonk naſhpe wunnetupanatamwahettuonk Sephanſuaenin, aſuh naſhpe niſhnoh wonkatog enniyeuonk penoowaiyeuoo matta webe wunnetupanatamwe wuſſukwhonganit, qut onch nanwe wohwohtamooonk kah ennomaiyeuonk, kah kepuhteau wuttinnepomantamoooonganit Sacramentſeonk, kah mache kah yeuyeu ennonaiyeuoo monataſh matche peantamooongaſh, & niſhkeneunkque Nunneukontunkane Wauſſumuaongaſh.

VII.

Quagquaſhwehtamwe attumunukeeg woskeche neemunukkeeg nogquſſue wutteagueyeuoonk yeunt Sacramentſeonk, neit wonk ennometahhae naſhpe Wunnamptamooonk wunnamuhkuttee, qut matta weyauſue kah muhhogkooe, qut webe naſhauanittue attumunumwog kah moowhaog Chriſt pummettunkapunauomukup, kah wame wunnuppooongane oonaiyeuongaſh; Muhhog kah OOſqheonk Chriſt neit matta muhhogkooe aſuh weyauſue, qut wunnamuhkuttee kah webe naſhauanittue anaquabhettit Wunnamptamooonk wunnamptoggeeg yeu ut kuhkoowaonk, neane nehenwonche wutteagueyeuoongaſh Petukqunneg kah Wine anaquabhettit woskeche wohwohtamooonk.

VIII. W;

VIII.

All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lords Table, and cannot without great sin against him, whilst they remain such, partake of these holy Mysteries, or be admitted thereunto, yea whosoever shall receive unworthily, are guilty of the Body and Blood of the Lord, eating and drinking Judgement to themselves.

CHAP. XXXI.

Of the State of Man after Death, and of the Resurrection of the Dead.

THE Bodies of men after death return to dust, and see corruption, but their souls (which neither dye nor sleep) having an immortal subsistance, immediately return to God who gave them, the souls of the righteous being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their Bodies.

And

VIII.

Wame aſookitcheg kah mat wunneetupanatoggeeg neane nooneneunkquſſuog ahtaunate wetomuaonk naſhpe Chriſt, tatupeyeue matta quaquaſhwehtamoog wutch Lordooe Tableumut, kah aſquam wewauteauhettekup kah wunneetupanatamhettekup matta woh attumunummooog, aſuh woh attumunoog en yeuſh wunneetupanatamwe Siogkogkiſh nekohut miſſi matcheſeonk aiyeuuhkone Chriſt; kah howaneg mat quaquaſhwehtamwe attumunumoohettit keſohkoadtamwog Muhhog kah ooſqheonk Lord, newaj meechuog kah wuttattamwog nehenwonche wuſſumaonganoo.

CHAP. XXXI.

Papaume Enniyeuonk Wosketomp mahche nuphettit, kah Wutomohkemganoo Napukeeg.

WUhhogkaoaſh wosketumpaog mahche nuphettit quſhkeog en puppliiiyeunt, kah naumwog anniinnoooonk, qut ukketeahogkonooouh (uttiyeug mat nuppooog aſuh koweog) ahtunkeeg mat nuppooe wutteague, euoooonk teanuk quſhkeog en Godut neh enninnumunkhetticheh, ukketeahogkonooouh ſampweſecheg neii pannuppe pahkheoog ut wunneetupanatamweyeunate attumunoog en anne qunnunkqui Keſukquaſh, uttiyeu moninneamwog wuskeſuk God ut wequaiyeue ſohſumoooongant, kah pahtoog wutche pahſhanne manoowhaonk wuhhogkauh

And the souls of the wicked are cast into Hell, where they remain in torment, and utter darkness, reserved to the Judgement of the great day: Besides these two places of souls separated from the bodies, the Scripture acknowledgeth none.

II.

At the last day such as are found alive shall not dye, but be changed, and all the dead shall be raised up with the self same bodies, and none other, although with different qualityes, which shall be united again to their souls for ever.

III.

The bodies of the unjust shall by the Power of Christ be raised to dishonour; the bodies of the just by his Spirit unto honour, and be made conformable to his own glorious Body.

CHAP. XXXII.

Of the Last Judgement.

GOD hath appointed a day wherein he will judge the World in righteousness by

hogkauh. Kah ukketeahogkonoouh matchetukkeeg unnohkonog en Chepiohkomukquk, uttiyeu nagwutteohteaog ut onkapunaonganit kah muttae pohkenaiyeuut, & wadchanoog en wussittumooonganit ne mohsag kesukod. Wunnetupanatamwe wussukwhonk matta wahteauwahuwau nishnoh wonkatog aiyeuonk wutche wosketompaog ukketeahogkonouh mahche nuphettit, qut webe yeush neesinash.

II.

Mamauchish ne kesukod howaneeg pomantamooe miskouomukeeg, matta pish nuppooog, qut pish oosoowunnodog; kah wame napukeeg pish omohkinoog nashpe neg nan muhhogkunk kah matta nashpe onkatoggeeg, tohkonogque pish wuttinniyeuongane penooeneunkqussuog, kah pish wonk moosogqueog en ukketeahogkonoouh micheme.

III.

Wuhhogkaoash mat sampweseecheeg nashpe Ummenuhkesuonk Christ pish omohkinoog en mishananittuonganit. Wuhhogkaoash sampweseecheg nashpe Wunnashauanittoomoh pish omohkinoog en quehtianittuonganit kah tatuppeyeueheoog nehenwonche sohsumooe wuhhogkat.

CHAP. XXXII.

Papaume Mamauchish Wussittumoonk.

GOD kuhquttum kesukod uttiyeu ut pish wussittum Muttaok ut sampweseonganit nashpe

by Jesus Christ, to whom all power and Judgement is given of the Father; in which day, not only the Apostate Angels shall be judged, but likewise all persons that have lived upon earth, shall appear before the Tribunal of Christ to give an account of their thoughts, words and deeds, and to receive according to what they have done in the body, whether good or evil.

II.

The end of Gods appointing this day is for the manifestation of the glory of his mercy in the eternal salvation of the Elect, and of his Justice in the damnation of the Reprobate, who are wicked and disobedient: for then shall the righteous go into everlasting Life, and receive that fulnes of joy and glory, with everlasting reward in the presence of the Lord, but the wicked who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

III. As

naſhpe Jeſus Chriſt, noh wame Menuhkeſuonk kah Wuſſittumoooonk maguk naſhpe Wutooſhimau; uttiyeu ut keſukod matta webe Matcheſeae Angelſog piſh wuſſumoog, qut onch wame wosketompaog mahche pomantoggeg ut ohkeit piſh nepahog anaquabit wuſſittumooe Appuonganit Chriſt wunnompagunumunate papaume wuttenantamoooganoooaſh, ukkuttoooganoooaſh, kah wutuſſeonganoooaſh, kah attumunummunate neaunak ne aſchettit muhhogkat aſuh wanegik aſuh machuk.

II.

God kuhquttum yeu Keſukod webe wutche wahteauwahuonate wuſſohſumooe moneteaonk ut micheme wadchanittuonganit Pepenauitcheg, kah wutch wahteauwahuwonat wuſſampweuſſeonk ut awakompanaonganit Pogkenitcheg, nag matchetukkeeg kah mat noſwehtamoogeeg: newaj neit ſampweſecheeg piſh auog en micheme Pomantamoooganit, kah attumunummunat numwohtae wekontamooonk kah ſohſumooonk kah micheme wutonkquatonk ut anaquabit Lord; Qut matchetukkeeg mat waheongeeg God, kah mat noſwehtamoogeeg oonaunchemookaonk Jeſus Chriſt piſh nuhkonog en micheme onkapunaongaſh, kah piſh tatamatahwhoog naſhpe michemohtag awakompanaonk wutche anaquabit Lord, kah wuſſohſumooe Menuhkeſuonganit,

III. Nea

III.

As Christ would have us to be certainly perswaded that there shall be a Judgement, both to deter all men from sin, and for the greater consolation of the godly in their adversity; so will he have that day unknown to men, that they may shake off all carnal security, and be alwayes watchful, because they know not at what hour the Lord will come, and may be ever prepared to say, Come Lord Jesus, come quickly. Amen.

The END.

21 MA 64

III.

Neane Chriſt kod nupweſhanau wosketom-paog wunnamptamunate OOſittumooonk piſh ennih wabeſuwaheonaout matcheſenate, kah wutche anue wekontamwahettuonk wunneetupanatoggeeg ut wutonkapunaonganoooaſh; Tatuppeyeue matta oowahteauwahuwoun yeu kefukod wosketompahtu, onk woh pappa uwhteaog weyauſue anwohſinnooonk, kah woh nagwutteae askuhwheteaog, newaj matta wahteauooog uttiyeu hour Lord piſh peyau; kah woh nagwutteae quaquahweeog noowonatye Peyauſh Lord Jeſus, teanuk Peyauſh. Amen.

Wohkukquoſhin.

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